

WHERE IS HEAVEN?

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*To Janice, Anita and Alan with
love, and the hope that this book
may help to give your generation
a clearer understanding of the
Christian religion.*

PREFACE

Today, there is a seemingly bridgeless gulf between science and religion. The Biblical ideas of the human soul, the enchanted land of Heaven, the everlasting fire of Hell, demon possession, miracles, angels and devils, are wholly or partly rejected by millions.

If the Christian Church is to survive, an attempt must be made to bridge that widening gap. That is the purpose of this work.

At the same time, the author tries to explain as simply, but with as much scientific verification as possible, the fate of the over twenty-five million people who leave the planet Earth every year in their exodus to the Great Beyond.

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WHERE IS HEAVEN?

1

THE GREATEST MYSTERY

*"It was a childish ignorance
But now 'tis little joy,
To know I'm farther off from heaven
Than when I was a boy."*

—THOMAS HOOD
I Remember, I Remember

An atheistic friend once asked me, with a smile shaded with sarcasm, if I really believed in a place called Heaven. Because he smiled, it was obvious that he regarded me as being slightly insane. "How can any sane person believe in such a 'fairy-tale' existence as Heaven?" That is what the smile said.

He must have been somewhat surprised to hear me state with conviction that I really believed in the heavenly existence because his spurious smile vanished instantly. He nailed me down with a belligerent frown. "All right, then," he continued testily, "where is it?"

"Well," I began, "it's in another kind of existence."

"What does *that* mean?" he roared. "I don't know what you mean!"

The following little story (a composite of actual occurrences) illustrates the increasingly vital importance in finding a reasonable answer for that most puzzling of questions, in this day of scientific skepticism.

"Gran'pa! Where's Heaven?" little Gloria asked.

Gloria's sister had been killed by an automobile a few days previously. Now Gloria wanted to know where this mysterious place was located to which Julia had suddenly gone.

Her grandfather didn't answer the question immediately. His mind was still distracted by the shock which the unexpected blow had caused.

They had returned from the cemetery hours ago. Gloria's mother was finally asleep—an artificial sleep induced by drugs which the doctor had administered.

Gloria's father remained at her bedside. It was a relief for him to see her sleeping at last—a reprieve from the horror of the last few days. Days? They seemed like endless eternities.

“Gran'pa! Where's Heaven?”

Gloria repeated the question. Her grandmother had already informed her that Julia had gone to Heaven, where there were many little girls and boys who had a wonderful time with beautiful angels in lovely gardens filled with gorgeous flowers, candy houses, toy trees and lots of other nice things.

But Gloria, too small yet to understand that Julia could not return, was not satisfied with this answer. She wanted to know just where Heaven was located, because she was lonely for her little pal and thought that perhaps she could go there to see her.

Grandmother hadn't been able to tell her just *where* Heaven was located and had mumbled something about seeing her grandfather about the matter.

Because Gloria's grandfather couldn't answer the question he finally informed her very gently, as he cuddled her in his arms, that Heaven was far away and that no one could possibly go there until he had passed on, as Julia had.

The tragedy had affected him more deeply than he was willing to admit, even to himself. Frankly, he was very bitter, although he tried to hide his feelings. “Why? Why? Why?” he wanted to shout to the entire world, to his minister, to God.

He found something of salvation from gloom in the question which his small granddaughter had directed at him. It gave him something definite to think about; it was a starting point from which he could ascend from the depths of the mental abyss. The question bothered him; it also intrigued him. For the first time in his life he awoke to the startling realization that he didn't have even the slightest conception of the actual location of Heaven; his reasoning powers were at war with his faith.

These last few days had made the hope of Heaven's reality more intense than it had ever been; now, Julia, their sweetheart, was

involved in the matter. Now, Heaven had suddenly become a very important place. He was used to death; it seemed that he knew more people who had passed on than he did among the living. But this was different; this sudden tragedy of a beautiful young life snuffed out had jarred the very foundations of his faith.

After Gloria had been put to bed by her grandparents, her grandfather continued to ponder over the question which Gloria had asked.

"Out of the mouths of babes!" he said aloud.

"If the question bothers you," his wife suggested, "why don't you ask the minister about it sometime?"

"I'm not too sure that he knows much more about it than I do," he informed her simply. "And besides, it would be in bad taste, I guess. But why? Why should that be such a hush-hush subject? Oh, to tell the truth, I'm afraid that if I asked him point blank if he could tell me where Heaven was situated, he might answer me with the old subterfuge that a person should have faith and not question such things, and that would make me feel like two cents."

"Do you think that he *should* be able to answer the question?" his wife asked.

"Well," he replied, "it seems to me that there must be an answer for it somewhere, and if my own minister can't answer it, then who on earth is left to answer it?"

"If he can answer the question," his wife controverted, "I don't see why it should be such a big secret. No—I don't think that anyone knows the answer for certain."

For several minutes he was silent, lost in thought. Then he added, "Come to think of it, I can't remember one time that he ever talked about Heaven, or Hell, for that matter—I mean, in *detail*—about where they are, or what people do there, and such things."

"He is only a human being," his wife argued. "You can't expect him to know everything!"

"No, I suppose not," her husband admitted, but he had a feeling which he did not express that if a man had the time to search through the Bible and the books of the world's philosophers, somewhere he would stumble upon the answer to that puzzling question.

"Do you believe that Julia is in Heaven now?" his wife asked, as she attempted to restrain the emotional surge of tears.

"Of course," he said. Under the circumstances, he had no other choice than to say that he believed. But to himself, he mused: "I

want to believe it with all my heart. But I don't know. I just don't know."

After an interval of silence, they were startled by Gloria's voice. It sounded as if she were crying out Julia's name. They hurried into her bedroom to reassure her, thinking that she had had a nightmare.

After they turned on the lights in the darkened room, they saw that Gloria was sitting up in bed, wide awake. Her eyes were dancing and she was bouncing up and down on the bed in excitement.

"Julia was just here!" she exclaimed.

Her grandparents glanced at each other, as if to agree among themselves that she must have had a dream.

"You mean that you *dreamed* that you saw Julia," her grandfather corrected her.

"Oh, *no!* Gran'pa," she disagreed. "When I woke up, she was standin' *right there*, smilin' at me!" She emphasized her remarks by pointing her outstretched forefinger to the spot beside her bed where Julia had been.

"But," her grandfather reasoned, "how could you have seen her in this dark room?"

"She was bright all over!" Gloria exclaimed, with all-encompassing gestures. "An' she was pretty! Oh, so pretty! An' she looked right at me, an' smiled. An' then—when you opened the door—she was gone!"

Her grandmother lapsed into convulsive sobs. Tears were streaming from her grandfather's eyes. "God in Heaven!" he kept repeating, his voice stifled with emotion. "God in Heaven!"

"A pretty story"—you may say—"just a pretty story." But this book was written to show that Julia's sudden appearance in Gloria's bedroom is not just an impossible tale of fiction, for very similar things have actually occurred many thousands of times in all parts of the world—this year, last year and on back to the beginning of recorded history.

But the trouble always is that people will not believe unless they see for themselves, and even if they do believe in a hazy, unreal sort of way, they don't understand how these things can be.

For instance, Gloria's grandfather believed, at first, that Julia had actually appeared to Gloria. But after mulling it over in his mind, he began to doubt. Was Gloria really awake at the time, or was it just a very outstanding dream?

These doubts, he realized, came from ignorance of just how such seemingly miraculous things could happen; it was the lack of knowledge which caused the doubts.

Gloria's grandfather reasoned that if he could be absolutely sure that Julia was in a far happier spiritual existence there would be no good reason for sadness on their part, for when you really and truly love someone, the most important thing in the world to you is their happiness. So all of the *unselfish* sadness caused by the death of a loved one is caused by doubts of the reality of a spiritual existence.

Knowledge, therefore, is the important thing in dispelling the sadness of doubts—the kind of knowledge which a person could depend on—the kind that does not leave the slightest doubt.

There are so many questions which need to be answered. It is surprising and disquieting to realize how much many good, honest, outstanding—even famous leaders of the Christian Church—do *not* know about the very real spiritual existence. It is certainly of the greatest importance to know these answers and to give the solid kind of scientific proof which the modern man demands, for there are many forces at work today which attempt to destroy the faith of Christians; unless something is done to counteract these forces, they will certainly conquer many.

But even with the most outstanding scientific evidence, a person must have what is called faith in order to believe, for it has been demonstrated to be true many times that those who do not *want* to believe, will not, though one came back from the dead, as Christ put it.

In other words, evidence of a spiritual existence, no matter how convincing it may be to those who have faith, is never convincing enough to those who prefer to remain in the dark because it is more comfortable there, as Jakob Wasserman expressed it.

But if faith is a necessary ingredient, why is knowledge or “proof” necessary at all?

Let the Christian ask himself this question:

“Suppose that I had been brought up in a different Christian Church, or in the Mohammedan or Buddhist religion. Wouldn't I, then, believe in the religion which I had been taught, even though it conflicted in many ways with the religion that I now believe in?”

Blind faith, which causes a child to believe in anything his

parents and teachers and ministers tell him, whether it is Christian, Buddhist, Mohammedan or other, is not enough in this age of pragmatism. Faith must have knowledge of the one truth for its foundation, not only for the purpose of answering scientific and skeptical queries but also for the purpose of bringing the various churches together into some semblance of agreement. This division within the Christian Church is becoming a standing joke among the skeptical.

Many Problems

Give me facts, not fancies, the modern man argues. Is eternal life a real possibility? All of us ponder these vital questions sooner or later, usually in times of great pain, sorrow or disappointment. Until we can find satisfactory answers for them, there can be no real happiness or peace within our hearts. We must know the purpose of life before we can proceed with confidence.

The aim of this book is to answer these questions in a scientific manner and to give scientific evidence of the reality of God's existence, the human soul and life after the death of the physical body.

Logically, if there is a God, there should be evidence of His existence. The same applies to the soul of man.

So many people today are uncertain. Many have been brought up by Christian parents, but after attending college or the university, they can no longer believe in God with the simple faith that characterized the belief of their forefathers. They no longer believe in the literal interpretation of the Creation Story in the Bible, because it conflicts with scientific discoveries within the past century. The idea of miracles which are recorded throughout the Bible goes against the logical reasoning of many scientists and laymen today.

Many do not believe that Jesus Christ actually cast out devils, because the idea of devils is ridiculous to them and few people believe in Satan's existence any more.

The idea of a "slap-happy" eternity, as one author expressed it, or of eternal hell-fire, has been discarded by millions. Robert Louis Stevenson called Heaven "this fairy tale of an eternal tea party."

In other words, millions of people are perplexed. They have been taught to believe in every word in the Bible without question,

but as they grow older and expand in "understanding," some, at least, are often ashamed to admit that they believe in a Christ who talked with the devil, ate nothing for forty days at a stretch, and fed five thousand people with five barley loaves and a few small fish.

(It is so easy for an atheist to say that Christ was actually only a man, and that all of the miracles in the New Testament are imaginative additions to the Gospels made by His disciples. It is easy to say and difficult to disprove now, two thousand years later.)

Edwin Grant Conklin, one of the best known biologists of our time, relates an interesting experience which occurred during his college days:

"One of the most dramatic moments of my college days was when a senior, who was generally regarded as the best student in college, was reluctantly persuaded by classmates to rise in a great religious meeting in the Chapel and confess his loss of religious faith. He told of the faith his mother had taught him and then said, 'I studied astronomy and geology and biology; and the Bible story was gone. I studied psychology, philosophy and religion; and free will, immortality, and God were gone.'"¹

Later, he quoted a biologist who stated:

"There is no God, no Devil, no heaven, no hell, no plan or purpose in the universe, no soul, no immortality, no free will, no responsibility . . . The evolution of consciousness was the greatest blunder in the universe." These statements are "logical" deductions, but not proved facts. As Conklin states: "After all, logic is not an infallible guide to truth; and carrying a process of thought to its 'logical conclusion' has often ended in evident absurdities."²

Science has never said: "There is no God." It is not scientific to make a statement which cannot be proved. No, it is individuals, some of them scientists, who, outside of the laboratory, have expressed the *opinion* that there is no God.

But it is true that there is so much injustice, sadness, pain and seemingly unreasonable inequality in the world that even a Christian finds it difficult to believe at times that God is really interested in each and every human being. The silence of God is terrifying and faith-shattering at times, especially when tragedy occurs in our lives without the apparent intervention of God.

¹ Edwin Grant Conklin, "A Biologist's Religion," from *Has Science Discovered God?*, E. H. Cotton (ed). (New York: Thomas Y. Crowell Co., 1931).

² *Ibid.*

J. B. S. Haldane says:

"Think of the worm Bilharzia, which is one of the plagues of Egypt. . . . For thousands of years men and women have prayed to Osiris, to Jesus, and to Allah, for deliverance from this agony. Bilharzia carried on. In 1917 Christopherson discovered that the disease, provided cancer has not developed, can invariably be cured with antimony tartrate. Did God create this worm to torture millions of men, or merely to provide Christopherson with an intellectual problem?"³

What is the answer? What is the truth? John Smith went to his club one night, not long ago. When he returned home, his home was no longer there; all that remained was a smoking heap of charred, stinking rubble. His wife and children died in the roaring flames.

John's neighbors find it difficult to understand. Why did it have to happen to one of the kindest and friendliest men in the neighborhood? Why couldn't it have happened to "that family" which caused nothing but trouble in the neighborhood?

Multiply this tragedy by thousands. It happens every day. Newspaper headlines continually verify the reality of death: automobile accidents, airplane crashes, freak accidents around the home; drownings; death by fire, water, earthquake, or disease. In the earthquake disaster of December 16, 1920 at Kansu, China, over a million people were killed in a few days. Ninety thousand people lose their lives each year through sudden and unpredictable accidents.

Is there really a God? If so, why does He allow so much pain and agony? That is what many grief-shocked people want to know and have a right to know.

Corliss Lamont reports: "Friedrich Schliermacher leaves us a letter from a close friend who had just lost her husband:

" 'Schlier, by all that is dear to God and sacred, give me, if you can, the certain assurance of finding and knowing him again. Tell me your inmost faith on this, dear Schlier. Oh! if it fails, I am undone. It is for this that I live, for this that I submissively and quietly endure; this is the only outlook that sheds a light on my dark life . . . to find him again, to live for him again. O God! he cannot be destroyed!' " ⁴

³ From *Science and the Supernatural* by J. B. S. Haldane and Arnold Lunn, copyright 1935 by Sheed and Ward, Inc., New York.

⁴ Corliss Lamont, *Illusion of Immortality* (New York: G. P. Putnam's Sons, 1935).

Happy people in love are always so much more affected by the death of their marriage partner than those who do not have this rather rare kind of spiritual relationship.

If you have ever been personally affected by the death of someone close to you, you would not be an exception if the event caused you to examine your previous ideas about God critically. You may even have come to the thought-provoking conclusion that you have never actually seen God, nor do you know of anyone, neither your pastor nor any of the members of the church to which you belong, who have seen Him.

John Smith says: "Yes, my wife and children were taken from me, but I believe that they are far happier now in another existence, and it would be selfish of me to want them; to demand that they remain here in this world of pain; this vale of tears. In a little while I will join them. That is certain. They are still with me in my heart. Now I have a very personal investment in Heaven, for they are there."

Amazing! Here is a man who believes in God whom he has never seen, in eternal life which he has never experienced, and in Heaven, a place altogether incomprehensible to most scientific minds.

The atheist believes that this is all a childish illusion originating ages ago, that ancient man liked the idea of an eternal life and created a God, in his imagination, to make it possible.

So today we have the astonishing inconsistency of millions of men who believe in God and other millions who are not "deluded" by these "ancient superstitions."

Another amazing fact is that a man's level of intelligence seems to have nothing to do with belief or disbelief in God. There are Christians as well as atheists among brilliant scientific minds today.

Albert Einstein says:

"I cannot imagine a God who rewards and punishes the objects of His creation, whose purposes are modelled after our own—a God, in short, who is but a reflection of human frailty. Neither can I believe that the individual survives the death of the body, although feeble souls harbor such thoughts through fear or religious egotism." ⁵

Yet, this same intellectual giant believes in the ideals of good-

⁵ Albert Einstein, "The Meeting-Place of Science & Religion," Cotton, *op. cit.*

ness, beauty and truth, and states that he would rather be "smitten to threads" than to participate in the hateful business of war.

On the other hand, Edward Grant Conklin, the biologist, says:

"I cannot understand how anyone can take the long view of nature that science reveals, can follow the course of evolution from the formation of atoms to the development of man and consciousness, and still believe that it is all without plan or purpose. . . . Science cannot solve the great mysteries of our existence—why we are, whither we are bound, what it all means. Faith alone assures us that there is definite purpose in all experience. This knowledge makes life worth living and service a privilege." ⁶

Edward H. Cotton, author of the symposium, "Has Science Discovered God?" looks at both sides of the question and remarks in his introduction: "The fact is rather significant that while God is disappearing among certain glib, jaunty writers with the naturalistic tinge, he is reappearing in the scientific mind a far more convincing, majestic reality than ever in the history of human thinking."

Fulton Oursler says this about Dr. Robert A. Millikan, who has often been called the dean of American scientists:

"Only a few months ago, Dr. Robert A. Millikan, eighty-two-year-old Nobel Prize winner, and head of the California Institute of Technology, told the country's leading physicists that a lifetime of scientific research has convinced him that there is a Divinity that is shaping the destiny of man. No scientist has delved more deeply into the mechanisms of matter than Millikan. It was he who first determined the charge and mass of the electron, the smallest particle in the universe. In his recent speech he said: 'Just how we fit into the plans of the Great Architect and how much He has assigned us to do, we do not know, but if we fail in our assignment it is pretty certain that part of the job will be left undone.

"'But fit in we certainly do somehow, else we would not have a sense of our own responsibility. A purely materialistic philosophy is to me the height of unintelligence.' " ⁷

Arnold Lunn states: "I should indeed be depressed by the

⁶ *Ibid.*

⁷ Fulton Oursler, "What Prayer Can Do," from *The Reader's Digest*, reprinted in *Guideposts*, Jan., 1951.

awful brevity of life, if I was not persuaded that death is nothing more than a bridge between two modes of existence.”⁸

A. Cressy Morrison says: “The scientist does not affirm, nor can he deny, the existence of spirit, or a Supreme Intelligence, yet in his inmost self he feels the impact of consciousness, thought, memory, and ideas emanating from that entity we call the soul. He knows his inspiration does not come from matter. Science has no right to the last word on the existence of a Supreme Intelligence until it can speak that word finally and forever.”⁹

In the following chapters we will have to face many questions which the doubter directs at the believer. The following is a partial list of questions that must be answered in this work:

Is there any simple, down-to-earth evidence of God's existence which can be easily understood by the average person?

Is there room for what is called evolution in the belief of Christians?

Can a person prove the existence of his own soul? Is there any real evidence that people actually have spiritual souls that leave the physical body at the moment of death, that does *not* come from a spiritualistic seance?

How long has God existed? It is impossible to imagine that God has existed forever and ever in a beginning-less past.

Exactly where is Heaven, and how can the average person understand it?

How can a Christian prove the truth of the many miracles mentioned in the Bible?

Who are the angels—really?

What are devils? Do such things actually exist?

How can any sane person believe in a Hell of everlasting fire? If Hell exists, what is it?

What is the purpose of constant pain, suffering and inequalities for many on earth? Why does God allow these things?

These and many other questions must be answered in the following pages. If the Christian cannot answer them when the skeptic queries him he can logically be accused of not even knowing his own religion.

⁸ Lunn and Haldane, *op. cit.*

⁹ A. Cressy Morrison, *Man Does Not Stand Alone* (Westwood, New Jersey: Fleming H. Revell Co., 1944).

2

IS THERE EVIDENCE OF GOD AROUND US?

O Lord, how great are thy works! and thy thoughts are very deep.

—Psalm 92:5

Since one of the purposes of this work is to determine whether death is the door to eternal life or the end of human existence, we must first find evidence of God's existence. As long as there is even a shadow of doubt in our minds concerning the existence of God, it is useless to consider or discuss the human soul and life after death. If we do not believe in God we cannot believe in the soul or the possibility of eternal life, nor can we believe that life on earth has any real meaning whatsoever. That is why this chapter deals with material evidence of God's existence.

Today, in the scientific age, we are just beginning to appreciate how little we really know about the universe in which we find ourselves. We are like strangers in a dream existence. How did we get here? Who established us here? Where are we? What are we?

Lecomte du Noüy puts it very well: "The explanation of plants, animals, and man has at all times preoccupied men. Creation by an all-powerful God was the first, most simple and direct solution to this problem. It is found in all religions under different aspects. This solution has the advantage of being uncomplicated. But for many people . . . it has the disadvantage of stating the problem without solving it." ¹

That is the trouble; many do not believe in an invisible God;

¹ Lecomte du Noüy, *The Road to Reason* (New York: Longmans, Green and Co., Inc., 1948).

others are not quite sure what they should believe in this age of scientific knowledge which seems to conflict with Biblical teachings or to erase the possibility of God's existence altogether.

The Evidence of Unrelated Facts

But there is evidence of God's existence in great abundance if we will only take the trouble to look for it and recognize it when we find it. I would like to call this the evidence of unrelated facts.

H. G. Wells, an atheist, admitted in his *Outline of History* that it is very doubtful that there is life on other planets than our earth, because thousands of conditions must come together before life and its continuance are possible. In other words, since Mr. Wells did not believe in God at the time that he wrote those words, he, like other atheists, believed that all of the conditions which make life possible on earth just happened as the result of a fortunate series of accidents. To him, life on other worlds in the universe was very unlikely because thousands of necessary conditions just do not come about by accident on one planet, if you deny the existence of a God who created those conditions. In fact, it should be a perpetual amazement to atheists that these conditions do exist on one planet, for the likelihood of their coming together is against all the laws of chance or probability.

There must have been a reasoning, all-knowing being who designed the universe and life on earth as an architect, knowing every detail of construction before the work was even begun.

Take just one of some of these unrelated facts away and there could be no continuation of human life. Remove carbon atoms, cause all birds to disappear, cause the moon to approach nearer to the earth, eliminate all bees, cause all micro-organisms to vanish, or remove *platelets* from the blood stream. The absence or even the slight variation of some of these facts which exist in us and around us would make life impossible on this comparatively small planet.

You may compare unrelated facts to the pieces that make up a watch; each piece must be in its proper place and it must be the right shape and size or the watch will not run. Remove just one piece from the watch and it stops. Unrelated facts fit together. They are dependent upon each other. They all fit together to make one great and complicated picture of life.

After reading about these unrelated facts in this chapter and the next I hope that you will arrive at the same conclusion that I have: that God has never made any attempt to conceal the fact of His existence. There is enough evidence, even in a material sense, to prove His existence to even the most learned and logical mind if he will only take the time to look over the evidence.

On the earth (and in the material universe near the earth) thousands of facts have come together in the right proportions to make life possible for us. But they have nothing to do with each other; they are not related to each other. However, if all are not together, life (particularly human life) would not be possible or would be limited in many ways. It is amazing to realize how important some of these facts are, even though in our every-day life we seldom if ever think of them.

There is nothing simple about life; it is tremendously complicated and depends on the perfect proportion, combination and relation of so many things and the "fortunate" existence of so many living creatures, microscopic and visible, that a man who is really awake to these conditions around him spends his life daily in marveling at the awesome power and inexhaustible variety and ingenuity revealed in the creations of God.

Just being alive is a miracle every second of your life. If this book gives you nothing else, it should at least give you an appreciation of the awe-inspiring nature of the mechanics of existence.

Unrelated Facts in Your Back Yard

If I told you that you could find God in your back yard (if you happen to be lucky enough to have a back yard) you might answer me with a smile of disbelief. True, you won't find Him in the first degree; that is, you won't be able to see Him. But you can find Him in the second degree; His creations prove His existence, just as a watch proves a watch-maker or a house proves the past existence of a carpenter. The fact that separate parts of the Creation come together like pieces in a tremendously complicated jig-saw puzzle to form life shows intelligent purpose which could not have come about by chance.

Topsoil Is No Accident

You may not think that there is anything particularly wonderful about the dirt or earth in your back yard, but it is one of the most amazing unrelated facts which make life possible.

Soil on the average is not much more than twelve inches deep. It is made up of disintegrated rock, sand, clay and humus, which is the disintegrated remains of past vegetation. But there is much more to the dirt under your feet than meets the eye. It is actually living dirt, for, as Dr. Selman A. Waksman, the discoverer of streptomycin says: "The living organisms in a thimbleful of average soil outnumber the human population of the United States. . . . Indeed, if you want to deal intelligently with the soil, the best way to begin is by thinking of it as alive. . . . There must be several thousand species of bacteria alone, and there are many differing strains in each species. But besides the bacteria there are the viruses, the protozoa, the fungi, algae, and so on. . . . Their ways of life differ profoundly. One tribe lives on hydrogen sulphide. . . . Another lives on carbon monoxide. . . . There is even a small group addicted to carbolic acid. . . . All animals live on plants, as you know—even the carnivores, for they eat other animals that live on plants. But plants can't get their food directly either from animals or other plants. Dead plants are no good as food for living plants until they are devoured and digested by microbes. The microbes break down their complex molecules and change them back into simple substances that new plants can absorb. . . . We might conceivably get along without the stars in heaven, but we couldn't survive without this universe of life in the ground under our feet." ²

Pick up a fistful of dirt sometime and realize that there are more living organisms in that small amount of topsoil than there are human beings on earth! And each one of these tiny creatures is composed of millions of atoms of different kinds marvelously formed into molecules and then to cells into a tiny living thing. Think of it! Think of how complex the Creation must have been! Billions of living things created in order to make it possible for a carrot, radish or potato to grow. And all of this strange life put there just to serve animals and human beings—living mechanical factories that produce necessary material for plant life by the process of digestion.

² Max Eastman, "The Wonder World Under Our Feet," *The Reader's Digest*, June, 1950.

Many different kinds of microbes, each with a certain job to perform, because each was built for a specific function. Therefore, the dirt under your feet consists of not just one, but many unrelated facts, for each kind of microbe which lives on one certain chemical is unrelated to the other, if you deny the fact of God's existence. If all of these various kinds of microbes developed by accident, they certainly were fortunate accidents, for we could not possibly live without them.

There could be no human or animal life without germs. Donald G. Cooley explains it: "We would have no plants without bacteria. Without plants we would not have you. All animal life depends ultimately on plant foods. Bacteria swarming on the roots of plants fix the nitrogen of the air in such a way that plants, and ultimately ourselves, can use it. Nitrogen is the essential element of the proteins that make skin, hair, tissues, nails and vital secretions. These molecules have been passed on to you by astronomical billions of hard-working anonymous bacteria. Thank you, germs, for the gift of life." ³

Actually, of course, the thanks should be offered to God, who created these astonishing mechanical creatures called bacteria.

Why do the bacteria do as they do? Is it reasonable to assume that they came about by accident and accidentally have the ability to do just the right things to make life possible for us? Hardly. It is much more logical to believe that God created them for a specific purpose, for they can do nothing else than that which they do; they are specialists built to perform a certain kind of work for the specific purpose of furnishing plants with the food that keeps them and us alive.

Your Friend, the Earthworm

Darwin stated that every bit of topsoil on earth has probably gone through an earthworm at some time or other in the distant past. Hard to believe? Of course. But it is even more impossible for me to believe that the earthworm just came about by accident. He is a specialist, just as the microbes previously mentioned. If you could, by some fairyland magic, hold an intelligent conversation with an earthworm and asked him why he does the things he does, he would probably answer: "Well mister, I don't know for sure, but

³ Donald G. Cooley, "Your Friends, The Germs," *Your Life*, Aug., 1943.

I think it's because I was built that way." But since the earthworm can't speak for himself (doesn't even know that he exists) we'll have to judge his importance by the evident tasks which he performs.

The earthworm makes tunnels through the topsoil which ventilate the soil and allow rain water to seep through the ground. Earthworms also plow the soil much deeper than man can. They grind up dead vegetable matter and animal matter to make a rich topsoil. The secret of giant vegetables in your garden, according to Dr. Thomas J. Barrett, is—lots of earthworms. The castings of earthworms make a rich soil that will make your land at least three times more productive than otherwise. They also keep the crust of the earth broken up—loose or friable. They drill down as much as six feet into the rocky subsoil and bring up minerals for plants whose roots could never reach down to such a depth. In addition, they "plow" around the roots of plants (something that no man-made plow could do) and make holes in the soil for the roots of plants.

Without the earthworm, life on earth would soon become very restricted. True, some localities do not have earthworms, but they are known for their very poor yield in crops. If all farmers realized how important the earthworm is there could be food enough for all on earth, for earthworms can be "grown." The earthworm is just another astonishing unrelated fact which makes life possible for us.⁴

Bees Are Vital

The bee is one fact and pollen is another. These two facts are separate and unrelated. Atheists must say that they developed separately and, by a lucky accident, the bee carries pollen from blossom to blossom. Yet we couldn't live without the bee and other pollen-carrying insects.

But what does the busy bee know of its function of pollination? Not a thing. It is interested (if you could say that a bee has enough mind to be consciously interested) in the nectar of the blossom and uses some of the great surplus of pollen to make a mixture called "bee-bread" for the youngsters at home in the hive. The legs of the bee secrete a sticky substance which causes the pollen to adhere to them—a remarkable fact in itself.

⁴ Facts from "An Earthworm Turned His Life," by Frank J. Taylor, *Country Book*, Winter, 1948.

It would be an impossibility for man to pollinate trillions of blossoms artificially. He would starve first. Doesn't it seem more logical to assume that the billions of bees on earth were created by God expressly for the purpose of pollinating, rather than to accept the unbelievably lucky event of the bee's accidental evolvement as the outcome of blind, disinterested chance?

Speaking of bees and blossoms: Atheists should be startled at the fact that the bee must have come about at the same time in history as the blossoms, for the bee could not live without the blossom or the blossom without the bee. Therefore, to an atheist, the fact that they must have come into existence at the same time must be considered as a remarkably good stroke of luck; a "long-shot" if there ever was one!

Animals Are Necessary to Man

Animals are vital to man. What would we do without meat, eggs, milk, butter, fur, leather, wool and many other products derived from animals? How could man in the past have lived without beasts of burden to carry loads, plow fields, and to perform other necessary functions? Only a few years ago the horse was a necessity; it still is in many parts of the United States and other countries of the world. Dogs are used to herd sheep and cows, to hunt, to guard the home against thieves. Most animals are good for meat or fur if nothing else. Probably all animals serve some purpose in the complicated system of checks and balances that make up existence on earth. Even the bat, a much misunderstood mammal, helps man by devouring billions of insects nightly as he sleeps.

Without Birds, Insects Would Rule the Earth

If it were not for the birds, all plant life would be destroyed on earth in about six years' time and man would starve. Your house and land would be covered with insects that would eat every plant in sight. The birds, in the spring, with their tremendous appetites, devour a very large percentage of the trillions of insects which hatch then.

It would be better for the farmer to "plant" friendly crops of insects in his fields to combat the destructive ones than to kill them all, good and bad alike. The praying mantis, for instance, eats aphides and caterpillars, beetles and moths. He is a good friend to man. Why kill him and other useful insects? Better to be cautious about disturbing the balance of nature; work with it by developing crops of good insects to keep down the population of the destructive ones.

We do not know just why the birds migrate every year but it is certainly fortunate for us that they do.

Lightning Strikes for Your Benefit

Few people realize how important lightning is. When lightning flashes through the air it creates nitric acid which comes to the earth with the rain. Lightning changes the nitrogen in the air to nitric acid and annually produces nearly one hundred million tons of nitric acid as a result, according to one writer. This nitric acid is a very valuable fertilizer. The natural action of lightning thereby produces more necessary fertilizer than all of the world's fertilizer plants.

Air Currents

Wind is another condition that we take for granted except on some rare occasions when it seems as if there isn't a breath of air stirring.

Wind is necessary to move clouds over the earth, to help in the necessary process of evaporation along with the sun's rays, to carry air-borne pollen and spread it over wide areas, etc.

Wind is still useful for turning windmills and even as the propelling force for sail ships in some parts of the world.

Humidity

Men could not live without moisture in the air. Many people get violent sinus headaches in some air-conditioned factories and offices because the moisture content in such air-conditioned places is sometimes much too low for them. When man tries to improve on God's creations, he often forgets their very complicated nature.

For instance, man can now duplicate ocean water. There is just one "slight" difficulty; nothing will live in it. But if a small per cent of real ocean water is added, ocean life will thrive therein. One of the greatest lessons that a scientist learns if he is willing to learn it is the lesson of humility—humility before the superior Intelligence which is constantly revealed to him as he studies material things.

Natural Resources

Coal, the sun's energy stored in giant prehistoric plants, is vital. Without coal, all of the wood of the world would have been burned long ago for wood is a notoriously fast-burning fuel. We need coal for heat, power, etc. and it would seem more logical to assume that coal was formed intentionally by an all-wise Intelligence for the future use of mankind than to assume that it was formed accidentally.

Oil and natural gas were formed long ago before man was created, and the same fortuitous circumstances should seem strange to the atheist.

Man would still be living in the Dark Age if iron, copper, and other metals did not exist conveniently close to the earth's surface. Without tools of metal, man would be forced to live much as the wild beasts of the jungle.

Snow

We think of snow as beautiful or as bothersome, but seldom as vital. Snow insulates the earth and keeps its crust warm during the winter. The earth is warm on the inside even in the winter but the crust of the earth, the first few inches, becomes frozen in cold weather if it is not covered by a protective blanket of snow. Snow protects plant life and planted crops and waters at the same time. It is drink for the birds and animals and warmth for the hidden creatures who live underground during the winter.

Fortunate Existence of Proper Amounts of Various Atoms

Among the approximately one hundred different kinds of atoms which make up the earth, the water, and the air, it should seem

surprising that the right amounts of the right kinds of atoms have come together in this speck of dust in the universe that we call the earth, to make life possible.

If atoms had evolved accidentally by some blind law of matter, there is no conceivable reason why a certain amount of a certain kind of atom should have been included. Therefore, the existence of a particular atom and its quantity on earth must be considered as a very lucky "accident" by the atheist.

The carbon atom is a good example. Without the carbon atom, there would be no human beings on earth. The carbon atom is a part of at least a hundred thousand different kinds of molecules. It is very fortunate that "blind chance" remembered the number six, as one author expressed it, for there are six electrons spinning around the carbon atom's nucleus.

The same principle applies to other atoms or elements which exist on earth. There could be no life without oxygen, no life without hydrogen, etc. Go on down the line through the list of elements and you will see that life would be impossible without most of them and the proper amounts of each. The possibility that the right proportions of atoms could have come together on earth to form life is so remote that it is beyond improbable; it is impossible if you exclude an all-wise Creator who created all things in their logical sequence. The following is a very good example of this necessity for a logical sequence in the Creation of all conditions on earth that make living possible for us today.

Volcanoes

Few people realize that there could have been no life on earth if there had been no volcanoes. We know that plants give us the oxygen which we breathe. But the plants cannot even exist until there is carbon dioxide. Where did the carbon dioxide come from? Scientists now tell us that ancient volcanoes created it. When plants were created they took in this carbon dioxide and gave off a "left-over" of oxygen. They do this continually.

Now you can see that there had to be a logical sequence in the Creation; first, the volcanoes created the carbon dioxide, before plants even existed, then, when there was a sufficient supply of carbon dioxide, plants were created. After millions of years of prepa-

ration, in which oxygen was created by this process, the time was ripe for animals and human beings.

No volcanoes, no plants. No plants, no animals or human beings. Creation had to be an *intelligent* process. These things could not have come about so logically in their proper sequence by accident.

There are many more unrelated facts; actually, thousands more. The more complicated facts which require a knowledge of biology, mathematics, astronomy, physics, chemistry, etc. have been omitted intentionally. It would require a large volume to list them all. There are many complicated processes at work to keep us alive; watch the sunshine as it shines on the leaves of trees and plants. Those leaves are very complicated factories which manufacture food from the sunlight which they receive in the process of photosynthesis.

Take a good look around you and see how wonderful life really is; see how the soft bark of the trees enables the squirrels to climb to the nest in the high branches; notice that necessary insects are the right *size* for the blossoms that they pollinate; notice the convenient size of fruits and vegetables for man's benefit; notice the grasses which hold down the valuable topsoil with their strong roots; notice the importance in a difference of perfume for each kind of blossom to the end that the bees pollinate the right kinds of blossoms; notice the amazing difference in the appearance of seeds for man's benefit; notice the thorny bushes which enable the smaller animals to hide in their branches from their natural enemies; notice the sexton beetle who performs a service for us by burying smaller animals; notice that God has given the insects strength actually hundreds of times greater than the strength of men by comparison of size in order to perform many different kinds of tasks; notice the fantastic "wings" attached to many different kinds of seeds which enable them to be carried by the wind for many miles. A man can never cease to marvel at the wonders of Creation if he has eyes that see and ears that hear.

Unrelated facts in relation to the human body will be discussed in the next chapter. A. Cressy Morrison mentions many more in his short and easily understood work, *Man Does Not Stand Alone*.

All in all, the existence of these unrelated facts and their close coordination gives simple and direct evidence of the very real nearness of the all-powerful Creator.

3

EVOLUTION—OR CREATION?

I will praise thee: for I am fearfully and wonderfully made.

—Psalm 139:14

What, basically, is the difference between the two words, "evolution" and "creation," in regard to the human race?

Evolution is the theory that man is nothing more than a physical body with a physical brain.

Creation is the belief that man is *more* than a physical body and brain, that man is a spiritual soul, that man's personality is spiritual in nature, is intimately connected to the physical during life on earth but remains very much alive in a spiritual existence after physical death.

The theory of evolution appeals to many because it seems to explain the origin of the millions of species. An obscure word like "creation" means nothing because Creation is often thought of as the sudden appearance of living things from "nothing," without a realistic cause. But to believe that all life originated from the formation of a first cell and gradually evolved over a period of many millions of years through a process called natural selection from species to species satisfies the mind; it seems to make sense.

The Christian asserts that God created all life on earth, but when the evolutionist asks *how* this was accomplished there is no answer. So you see that the Christian has a problem; it is no longer sufficient for him to say that God created all things, for the proponents of evolution are winning over his children by explaining causes whereas

the Christian can furnish no explanation but a hazy term called Creation. But that is where he stops; he attempts no explanation and leaves himself wide open for criticism as a result. And if he *doesn't* explain he is going to find that the young people—his young people—are going to turn more and more, as they already have for many years, to those who *do* explain.

And so, although this chapter begins by pointing out the false reasoning and incompleteness of the theory of evolution, it does more than criticize; it gives an alternative explanation to replace the theory of evolution, at the end of the chapter.

No progress can be made in knowledge of any kind if we close the doors of our minds. It is admittedly a painful operation to rip out a lifetime of wrong thinking even when it is replaced by something better.

Many men today say: "It is quite possible to believe in God and in evolution at the same time. Just because I believe in evolution does not mean that I don't believe in God!"

But the theory of evolution has no room or explanation for the spiritual soul of man; man is supposed to have evolved from matter, according to that theory. Consequently, only men who believe that man is made of nothing but matter (atoms) can believe in evolution as it is taught. Therefore, they must believe that when man dies he remains dead forever.

But the spiritual soul of man, which is actually *the* man, as will be shown later, is never mentioned in any of the works on evolution.

Anyone who believes in evolution cannot believe in the spiritual soul. He must believe that God created man to live a few painful years on earth only to die for all time. How could anyone believe in such a God? Yet, many say that they do. Their reasoning powers point to the existence of a God but they have no belief in the soul and life after physical death.

It is impossible to believe in life after death and evolution at the same time, for it is the worst nonsense to assume that a spiritual, non-material soul and a material body accidentally came about or evolved together. No mention of the evolution of the spiritual soul has ever been made by evolutionists, of course. The soul must also be explained along with the "evolution" of the body if life after physical death is a part of the evolutionist's belief.

To believe that God created life on earth as some evolutionists declare it would have to be assumed that God did not know what

He was going to do when He created the worlds and changed His mind time after time in every change on the evolutionary ladder. Either God knew what He was going to create before He even began the Creation of the material universe or He simply does not exist. It is either one or the other.

The theory that the unimaginably complex human body gradually evolved, beginning with a blob of protoplasm, and changing successively to an amoeba, to an insect, to a maggot, to a worm, to a jellyfish, to a snail, to a crab, to an oyster, to a fish, to a frog, to a toad, to a lizard, to a snake, to a scorpion, to a kangaroo, to an apelike creature, to a man, over a period of millions of years, becomes absolutely impossible once you really understand the amazing nature and functions of all of the miraculously designed bodies within your body.

Your body is far more complex than words can express. In order to appreciate this fact, it is necessary to understand your body as scientists do; in terms of atoms, molecules and cells.

A man dedicated to studying the structure and functions of the human body cannot even approach a full understanding of it within the space of a lifetime. After thousands of years of study, man is still confounded by many mysteries within the body.

There are billions of parts of different kinds in every organ of your body. These parts are called cells. Each cell is a living thing—a very complicated living thing composed of millions of atoms of different kinds. Even the simplest cell is very intricate, consisting of many interfunctioning parts. There are about thirty-five trillion (35,000,000,000,000) blood cells in your body alone, and every second thousands of new ones are being created to keep you alive. Over ten million red blood cells in your body are destroyed *every second* and are replaced just as rapidly.

The adult human body contains about a 1000 billion (one trillion) cells, not counting blood cells. Each one of these cells consists of millions of different kinds of atoms which are formed into molecules, protoplasm, etc. There are about 5000 to 120,000 genes in every cell. The protoplasm, according to scientists, is the life of the cell, but no man knows *why* it possesses life.

A million of most cells, put together, would not be much larger than the head of a pin. Each kind of cell performs some special task, and there is a great difference between the different tasks which the different kinds of cells perform.

In order to get some idea of the tremendous number of living cells in your body, imagine that you took upon yourself the task of counting them one by one, eight hours per day, seven days per week, until you had counted them all.

How long do you think it would take? Well—counting as fast as possible, you will be able to count up to 250 in one minute, 15,000 in one hour, 120,000 in one eight-hour day, 840,000 in one week, 43,680,000 in one year, 4,368,000,000 in one hundred years, 43,680,000,000 in one thousand years, 436,800,000,000 in ten thousand years, and 873,600,000,000 in twenty thousand years.

After twenty thousand years of counting, your job would still be incomplete!

Of course, you could count for twenty-four hours per day, if you preferred. In that case, it would only require about 7000 years. In other words, you would have had to have begun counting about a thousand years before the Great Pyramid at Gizeh was built by the ancient Egyptians!

And that doesn't include the blood cells. There are not merely billions of blood cells, but trillions. These amazing blood cells are born in unbelievably complicated "factories" within your bones (bone marrow) and a surplus is stored in your spleen and in other parts of your body.

The physical body of each person was created from two cells; the male cell, which has life in itself, and the female cell. At least, that is the present scientific explanation. These two combine to form one in the womb. It "appears" that they somehow have the miraculous ability to create many different kinds of cells: bone, gland, muscle, nerve, brain, skin, blood, liver, lung, kidney, heart, etc. In addition, they create sexual organs for the body which contain cells like themselves to enable the new human body to pass on this creative power! As if this were not enough of a miracle, these two original cells apparently have the ability to form stupendous (from the cell's point of view) organs from those different kinds of cells. As Dr. Alexis Carrel, French surgeon and Nobel Prize winner, expressed it in his great work, *Man, The Unknown*:

"... an organ [of the human body] develops by means such as those attributed to fairies in the tales told to children in bygone times. It is engendered by cells which, to all appearances, have a knowledge of the future edifice ... this spontaneous tendency to-

ward formation of the organs by their constitutive cells cannot be explained in the light of our present concepts.”¹

In other words, although there is no visible architect present during the formation of the human body in the womb, the cells magically build themselves into unbelievably complex organs, as if they were intelligently acting upon instructions received from an invisible planner. The thousands of different functions that the many billions of cells in your body perform seem to be downright impossibilities, so amazing that they have caused many level-headed scientists to gasp in bewilderment and bow their heads humbly in the acute knowledge of their comparative ignorance contrasted to the all-knowing wisdom of God.

Just how complex are these organs which those two invisible cells build in the womb? They are so complex that the greatest scientists today cannot even understand them in more than an incomplete way although they have spent their lives in studying them; some spend their lives studying just one part of a cell.

For instance, the kidneys contain almost three hundred miles of tiny tubules which filter the blood. They filter water from the blood, remove the harmful ingredients and return the clean blood to the body.

The stomach has about thirty-five million gastric glands, each one a marvel of construction.

The nervous system which comes from these two cells is so unbelievably complicated that if you could make a drawing of all of the circuits in all of the telephone, telegraph and cable lines in the world, that drawing would be much more simple than a drawing of all of the nervous circuits in the adult human body!

Your skin is the largest organ of your body. Remember, as you read the following figures, that the remarkable organ of the skin came from two cells in your mother's womb combined into one.

Your skin has about sixty billion cells; 40,000 sensory apparatuses to regulate cold, 240,000 sensory apparatuses to regulate heat, 200,000 to 500,000 hairs, 300,000 sebaceous glands, twelve miles of blood vessels, two million sweat glands, sixty million sensory cells at the ends of nerve fibers, fifty miles of nerves, 500,000 pressure apparatuses for the perception of tactile stimuli, and four million nerve endings to record pain. In addition, the skin has the ability to manufacture many billions of new cells daily, besides many other

¹Alexis Carrel, *Man, The Unknown* (New York: Harper and Bros., 1935).

remarkable functions, such as the thermostatic control of heat, too lengthy and complicated to be discussed here.²

According to Kahn, the liver cell is capable of carrying out at the same time twenty different chemical reactions of the most complicated kind.

In the eye, thirty million rods, three million cones and millions of nerve filaments cooperate to receive light and re-adjust the upside-down image on the lens of the eye.

Concerning the human ear, the entrance of the ear is supplied with hairs to catch dirt, insects, etc. and has about two thousand wax glands which produce wax for the same purpose. Wax also lubricates walls and eardrums.

Kahn says that the cochlea in the human ear has about 24,000 "strings" which can be roughly compared to piano strings. These strings are finely graduated in length to receive various vibrations. Although the cochlea is far superior to a piano it is only one millionth as large.

Concerning the human nose, Raymond M. Hainer, Ph.D. has this to say:

"Man's nose is equally complex. Its 50 million fibers extend about an inch toward the brain to the olfactory bulb, where there is a kind of telephone-switchboard on the nerve tract. Within this bulb, there are 1,900 nerve clusters or centers, each with 24 specific nerve fibers which together form a pathway of 45,000 nerve fibers to the brain."³

And so on with the many complicated parts that make up a human body: the brains, lungs, heart, spleen, intestines, bones, glands, lymphatic system, sexual system, skin, nerves, muscles, etc. How can two invisible cells know how to build such an amazingly complex body?

The Chemical Genius in Your Body

Where do the two cells in the womb get the intelligence which enables them to change the intake of food in the future to muscles,

² Figures taken from *Man In Structure and Function* by Fritz Kahn (New York: Alfred A. Knopf, Inc., 1943).

³ Raymond M. Hainer, "Understanding the Sense of Smell," *Science Digest*, Nov., 1953.

bones, and all of the other body parts? Over two hundred intricate bio-chemical processes are involved in the process of transferring the food which you eat to cells.

There are many chemical formulas created in your body continually. For instance, saliva, which is, fortunately, odorless and tasteless, must be replaced in the saliva glands as you use it up. The blood brings materials to these glands when they are depleted and they manufacture saliva from these materials. The many millions of glands of different kinds throughout your body all contain secretions. The food which you eat must first be broken down chemically—a very complicated process by itself. Then the many entirely different formulas must be concocted by the various glands. These formulas are so terribly complicated that the greatest living chemists (who can make the average person feel like a drooling moron after a discussion on the chemical properties of various compounds) cannot understand them in more than an incomplete way.

How can the atheist explain the ability of these two cells to know the chemical formula for all of the hundreds of complex secretions in the glands and organs of the body? And most important of all, how can he explain the inclusion of the personality of man: his reasoning power, memory, consciousness, free will, and moral sense? He can't, of course. No one can. We are all living miracles.

Yes, everything about your body is miraculous—unbelievable beyond words. If you could somehow see what was going on within your body as you went about your daily work you would be forced to stop and marvel at the awe-inspiring complexity of these occurrences.

Proper Placing of Parts in Relation to Each Other

All of the wonderful functions and parts of the body would be useless if they were not situated in the proper places in relation to each other. For instance, in the process of eating we put food into our mouths. The front teeth are built only for the purpose of biting through a larger piece of food, such as a piece of celery, to divide it into smaller pieces that the mouth can accommodate. The balance of your teeth are there for the purpose of chewing up the smaller pieces that have been bitten off by the front teeth. The complicated

miracle which we call the tongue is there to check the temperature of the food, to warn of any unpleasantness in taste caused by food of a poisonous nature or deteriorated, and to shift the food around to various parts of the mouth in addition to aiding in the action of swallowing the food. The saliva glands, "luckily" enough, happen to be in the proper places to begin the digestion of the food as you chew it. The stomach must come next, and there it is, in its proper place; and so on. All organs and bodies are there in the right location, usually in the only places in which they can be of use.

This orderly arrangement of thousands of parts in the body points to superhuman planning in the sperm and egg cells which could not possibly have come about by an accidental evolvement through natural selection.

The human eyes are such complicated miracles when studied microscopically that one can hardly grasp their complexity. But in addition, planning is evident from the fact that we have two eyes properly placed in relation to each other; this gives us stereoptic or three-dimensional vision. The tear glands which wash the eyes whenever we blink are remarkable in themselves in the fact that they secrete a powerful antiseptic formula which kills harmful bacteria present in the air and lubricates the eyeballs at the same time. Eyelashes are there in their proper place to shield the eyes from dust.

Organs Dependent on Outside Facts

No living thing could have known that light existed before it had eyes to see. Yet, the eyes are perfectly planned to receive light. The assumption that eyes or ears developed by selection to receive light or sound waves is ridiculous, for the eyes and ears are made up of millions of parts built for the express purpose of receiving light and sound waves. Only a God who knew that light and sound waves existed before eyes and ears were created could have created them.

The same applies to tongue and nose created to receive taste and smell messages, lungs created to receive air, etc. None of these organs could have known of these outside conditions before they came into being.

No Gradual Evolution Possible

The body is not an accumulation of parts that have no need of each other; it is an organization of parts, each dependent on the others and each necessary to the others.

The species could not have evolved gradually but must have been perfectly complete from the first of each species. Therefore, in order to believe in evolution, you must believe that all of the organs and parts of the body in each species "developed" together at the same time. That is so ridiculous that it is not even worth considering.

For instance: all of the parts of the body are useless without the heart. The heart is useless without blood. Blood is useless without plasma, blood vessels and bone marrow, etc. Bone marrow is useless without teeth, saliva glands, stomach, intestines, etc. Kidneys are useless without ureters and bladder and the sex organs. The nerves in the great toe are useless without the brain. The platelets in the blood stream which are active in blood-clotting are necessary to the life of the entire body and must have been there from the very first, or the first of any species would have bled to death from the first scratch or injury.

A competent physiologist or biologist could go on by the hour to tell you in great detail how each part of the body is vital to the other parts. The glands, skin, lymphatic system, nerves, muscles, etc. are all vital to the body and dependent on other parts for their existence.

This great fact shows that a gradual evolution is absolutely impossible. In order to believe in evolution one must believe that all of these organs and parts which are vital to each other developed at the same time and that is manifestly impossible. The first of each species must have been as complete and perfect in every detail as they are today. Only a preplanning by God and Creation of all parts at the same time can account for the existence of the various species. The same applies to the instincts, as we shall see.

The First Living Thing

Christians believe that God created all life on earth. Atheists, on the other hand, have the opinion that life came about by accident

after a period of millions of years following the earth's formation from the sun.

Is it possible that life could have come about accidentally, even if we assume that the life is in material things? In order to determine this, we must begin with the smallest, simplest bit of life—one-celled life. Atheists claim that all life on earth began from the accidental formation of one living cell; there had to be a first cell. They believe that kings and skinks, whales and woolly bears, dinosaurs and doodlebugs, all of the millions of species evolved from that first cell.

When an atheist states blandly that life evolved accidentally from a one-celled bit of life, from pre-Cambrian times, 1200 million years ago, to the Pleistocene period when men appeared on the earth, he is not stating a fact, although one would think that it was a fact if you could judge from his assurance. It is only a hopeful theory. The whole foundation on which atheism rests is the possibility that one living cell could have evolved from lifeless, inorganic matter. (When this theory was formulated, evolutionists did not know that there existed even smaller organisms than cells—viruses which can and do live within cells.)

It would be amazing enough for a single cell to come about by accident but it must seem unbelievably miraculous to the atheist that that first cell had the unique ability to divide and sub-divide, having eternal life within itself.

According to Du Noüy,⁴ the possibility that atoms could have come together by accident to form just one cell is given one chance in $10^{-2,000,000,000,000}$. What does this figure mean? This is a scientific method of writing a number that could not otherwise be put down on paper. It means one, followed by two trillion zeros. This figure is so great that if it were written out as the average person writes numbers on paper, it would require a piece of paper about two million miles long to write the figure!

In other words, there is only one possibility in a figure about two million miles long, written in the ordinary way, that one cell could have come about by accident.

Which, then, is more logical; the possibility that this one chance occurred, or that God created life?

Du Noüy illustrates with the familiar hypothesis of the typewriting monkey. If a monkey sat down at a typewriter and gleefully banged away at the keys hour after hour and week after week, there

⁴ du Noüy, *op. cit.*

is just one chance in $10^{-2,000,000,000,000}$ that he would accidentally type a book-length novel, with a cast of interesting characters, an involved and intriguing plot and a gradual buildup of suspense that ended in a climax.

Du Noüy is very fair. He agrees that it is possible according to the laws of chance that our mischievous friend, the monkey, could type a readable novel the first time that he sat down at a typewriter, assuming that he had the pertinacity to stay put for that length of time necessary to complete the novel, but there is only one chance in $10^{-2,000,000,000,000}$ that he will type a readable novel.

Actually, we can no more conceive of a monkey typing a book-length novel by accident than we can conceive of millions of atoms of different kinds coming together accidentally in the right proportions to form a complex living cell, with the ability to divide and sub-divide eternally. Why? Because the creation of a book-length novel implies the existence of an intelligent author just as the formation of a complicated living cell composed of millions of atoms of various kinds implies the existence of a supreme Intelligence. Then too, the *life* of the cell is not explained by the right combination of atoms. Since the atoms composing it are not alive, how can the cell be alive?

Many persons who say that they believe in the theory of evolution without God do not even have an elementary knowledge of the complexity of one living cell. I can only conclude, therefore, that when they say that they believe in such a theory they are certainly not basing their faith on any facts but only on blind feeling.

For instance, protein molecules are a part of living cells. They are very complicated but are not alive. Yet Du Noüy emphasizes that one protein molecule could not have come about by accident in billions of years and even granting that one did evolve by accident, one is of no use; there must be hundreds of millions of them. But even assuming that hundreds of millions of them came about by accident, we still do not have life.

So you see that if you believe that life evolved without God, you must believe in miracles far more impossible than any miracles quoted in the Bible. Figuratively speaking, you must be ready to believe that a monkey could sit down at a typewriter and bang out an interesting novel by accident, if you do not believe in God.

Did you ever hear of a house that came about by itself? No sane person could believe that a well planned house could just come

about by the accidental motions of cyclones, hurricanes, earthquakes, etc. which would saw lumber and hammer nails, and so on. Everyone knows that it takes planning to build a house and the proper execution of that planning. How, then, can anyone believe that it took no planning, no thought, no intelligence to create a living cell that is composed of millions of building blocks (atoms) of different kinds?

So you see that the theory of evolution begins without a beginning.

To continue, evolutionists believe that after this first cell "came about" life gradually evolved through a process called natural selection, changing from species to species until we finally have man. This theory assumes that one species can gradually develop into another species. But there is no evidence of that today. On the contrary. There is not a single bit of evidence to support the assumption that one species can change into another species.

Variations Do Occur Within Each Species

Christians admit that variations occur within each species. Thank God! How dull life would be if each individual within each species looked and acted exactly the same as the others. Life on earth would certainly be a dull affair if all men looked like Gregory Peck and all women like Marilyn Monroe. But these variations occur only within the species. No species has ever crossed the boundary line to another species because each species must follow the ordained and basic structure of its make-up and remain within those limits.

John L. Campell, D.D., quoted Dr. J. B. Warren of the University of California who said: "If the Theory of Evolution be true, during the many thousands of years covered in whole or in part by present human knowledge, there would certainly be known at least a few instances, or at least one instance, of the evolution of one species into another. No such instance is known."⁵

Actually, modern scientists have discovered that it is impossible for a person to pass on acquired physical characteristics to his children. (Spiritual inheritance will be discussed later.) The same applies to other species.

⁵ John L. Campell, *The Bible Under Fire* (New York: Harper and Bros., 1928).

It is certainly true that there are and always have been variations in the human race and in animals. One does not have to be a scientist to see that. In fact, we can thank God that it is so, for life would become intolerably boring if there were no variations. But these variations come from the sexual cells, not the body (somatic) cells.

To put it simply, modern science confirms that nothing you do can affect the physical body of a future child. Therefore, nothing physical could have been affected by gradually acquired knowledge over a period of thousands or millions of years. The sexual cells are held apart from influence by the body and are never affected by the body. No acquired physical characteristic can be inherited by the child. Mutations either remain capable of breeding with their species, or they cannot have offspring. But nevertheless, they still remain, very definitely, members of the same species.

In *The Bible Under Fire* Campell quoted a very conclusive statement by Judge Sterling P. King of St. Louis. King stated: "Let the scientists explain what is known about insects, fish, serpents, fowl, animals, and man. Each has eyes, ears, mouth, flesh, head, and other vital parts are characteristic. Let these facts be stated and explained fully and exhaustively. But when these scientists enter the field of speculation, they are stating a theory which they cannot support and which has no single established fact to justify their assertions."

Darwin Admitted No Evidence of Evolution

Darwin admitted that "his" theory of evolution was without foundation in fact. He said: "... there are two or three millions of species on earth. Sufficient field, one might think, for observation, but it may be said today that in spite of all efforts of trained observers, not one change of species is on record."

As far as fossilology is concerned, Campell, in the aforementioned book, quoted Robert Etheridge, F.R.S. of the British Museum, who was a noted expert in fossilology. He was referring to evolution when he declared: "In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views."

There has, unfortunately, been so much hocus-pocus attached to fossilology in regard to alleged reproductions of ancient men that no one who is familiar with the origin of the many fakes perpetrated on the public takes the plaster-of-paris statues still lingering in our museums seriously any more. Because of a few unscrupulous men in the past, fossilology in this respect has fallen into the same kind of disrepute as manifestations in the seance room.

Today, evolutionists hardly have a bone to call their own in regard to a truly ancient man; the Piltdown man has recently been exploded as a hopeful myth. Harry Rimmer, in *The Theory of Evolution and the Facts of Science*, gives many humorous illustrations of the fact that entire men have been created out of such remnants as the knee cap of an elephant, the tooth of an ancient pig, the tooth of an ancient horse, etc. The statues of "ancient men" in our museums are plaster-of-paris creations, nothing more. No bones of a truly ancient man differing from modern man in a major degree have ever been found. Many puzzling things have been found, such as skeletons of men nine feet tall in Indiana, Alaska, etc. which point out that we still know comparatively little about the history or true age of man on earth, but there is no evidence at all that man sprang from an "apelike" ancestor. Even Du Noüy, who believed in an evolution directed by God, but not in a spiritual life after physical death, said, in *Human Destiny*: "Nobody believes any longer that man descends from the ape."

The facts show that the Creation actually required millions of years, from the time that the earth and the other planets (Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto, the asteroids and the many moons accompanying the larger planets) were expelled from the sun till now. The facts show that Creation was a gradual process in time, in which simple forms of life were created in a logical sequence before the more complicated species were created. Incomprehensible ages of preparation were required before the earth was ready for man's appearance. Much evidence points to the fact that man has been on earth for a much longer time than previously estimated from hazy Biblical references. But there is no evidence that man has ever been anything but man—created by God in the process of time when the earth was ready for him.

Evolution is probably the greatest hoax that has ever been perpetrated on the mind of the human race—great because much included in the theory is true, particularly regarding the very gradual

nature of the Creation in time. In other words, evolutionists are speaking of the Creation most of the time whether they realize it or not.

On the other hand, the Christian should see that the six days of Creation as specified in Genesis are not six days in the literal sense of the word but six stages of Creation probably covering the approximately 1500 million years estimated by evolutionists; it is evident from many indications which the average man can understand that the Creation must have required eons of time; the gradual formation of coal from prehistoric ferns, the formation of oil and natural gas—these were mentioned previously. In addition, it must be evident that the formation of topsoil from past vegetation, rock, and the trillions times trillions of micro-organisms of thousands of different kinds contained therein must have required many millions of years; the gigantic reptiles, such as the ponderous tyrannosaurus, whose bones are found jammed together by the acre in many places, must have roamed the earth for an almost inconceivable length of time covering at least millions of years; the formation of salt deposits, ocean sand from the shells of uncountable trillions of tiny creatures, coral reefs, petrified forests and many other evidences indicate a Creation covering hundreds of millions of years.

But in all of this evidence, there is a surprising lack of confirmation of any gradual change from species to species. On the contrary. Du Noüy emphasizes that species seem, in some cases, to appear suddenly in history startlingly different than previous species. This evidence, coupled with the fact that no “in-between” or “missing link” species have been found, where there should be many such fossils if the theory of evolution were true, points to “sudden” Creation of various species at different points in time when conditions were ripe for their appearance.

Why Are All Living Creatures So Similar?

“But,” the atheist points out, “my logical mind sees the eye, for instance, in all of the various species, with few exceptions. Therefore, I see a connection. All animals including man must be of one family since they are constructed in a basically similar manner. Hasn’t that ever seemed strange to you?”

No. Since God created us all, why shouldn’t the pattern be similar? But more important, since we all breathe the same air, we must

all have lungs. (Insects do not.) We see through the medium of the light waves. Therefore, all must have eyes. We hear through the medium of sound waves, so all must have ears. Since all animals and man live on the food of the earth they must have teeth, digestive and excretory systems. We are physically constructed like the other animals because we all live under the same conditions. Since we must all be constructed to breathe, see, hear, eat, smell and taste, propagate, touch or feel, endure heat and cold, move about, etc. it is not at all surprising that we are all constructed in a somewhat similar manner. It would, however, be very surprising if we were not constructed similarly.

In addition, if animals were not similar to man we would be scared to death of them. Suppose, for instance, that animals were similar to enlarged insects or microbes—flies, spiders, etc. Life would be a very real Hell on earth and man would spend as much time as possible behind locked doors. Man cannot stand anything that differs from him in a major degree; wisely, God has provided for this trait. Since animals were made for man's benefit God has seen that they resemble us sufficiently so that we are not afraid of their appearance.

Then too, since animals resemble us, the fact enables man to care for them. Who would care to milk a fly as large as a cow or have a dog-sized spider watch over his children? In Tourcoing, France, according to Ripley, a child was born with one eye only, in the year 1793. The eye was located in the center of her forehead. She lived to the age of fifteen and was perfectly normal otherwise. The average person would be afraid of such a person—repelled. Why? Simply because we have two eyes and are used to seeing two-eyed creatures. Since minor differences repel us, how much more would major differences repel us?

Why Are Instincts So Similar?

As far as instincts are concerned, of course it's true that our instincts are like those of animals to some extent although animal instincts are often far more complicated than human. But God put those instincts in us as well as in animals so that we would preserve our physical bodies and reproduce. We must have our instincts or we would perish in a very short time. If man didn't have hunger pangs he wouldn't have sense enough to eat. If there were no sexual

urge, man would have died out in the beginning. These basic instincts are vital. But there is much more to the human being than his instincts. Man has a soul or spirit, created in the image of God. Man writes symphonies of his feelings. He longs for perfection and ideal beauty. He reasons, plans, loves, hopes, invents, builds, improves. Man's soul reaches out to limitless variables in attainments. But always, in any field, his aim is perfection—perfect love, happiness, beauty, peace of mind.

We must have our instincts; we couldn't possibly live without them for the human being as well as the animal has no knowledge of his body's functions from birth and would not know how to keep it alive if God had not provided him with these instinctive feelings or urges.

The chick pecks instinctively. Take a newly hatched chick away from all other chickens and leave it alone. You will find that it will soon begin to peck at the ground for food, although it has never seen another chicken or any other living creature except you.

The duckling swims as soon as it follows its mother into the water. The instinctive pattern is already there; it doesn't have to learn.

A young spider will spin a perfect cobweb at its first attempt even though it has never even seen its parent spin a web.

It is a marvelous sight to watch birds weave a complicated nest. It has been proved that birds who have been deprived of nesting material for four generations will, in the fifth generation, when materials are made available, weave a perfect nest without ever having seen a nest before.

The human infant sucks instinctively when it is cuddled to its mother's breast. If it had to learn to suck it would starve to death. How can any man fail to marvel at the all-knowing wisdom of God after he has studied the perfection of instinctual behavior which He has given His creatures in order to keep them alive?

Does the comparatively ignorant savage of the jungle of the Congo know why he breathes? Of course not. How could he know that the cells require energy to work, burn food materials brought by the blood, use inhaled oxygen, which they obtain from the red corpuscles, to burn these food materials, and, in the process, leave a left-over of carbon dioxide gas, which is carried away by the blood to the lungs and exhaled, to be absorbed, later, by the plants. Yet the savage, or even many modern intelligent human beings, have

no consciousness of this process at all. They just breathe because the body forces them to breathe.

"Well then," the atheist may reply, "since human beings have instincts like animals and are similar to animals in construction, human beings are also animals. Right?"

Not at all. "Animal" is just a word, which places similar but different creatures under one category. Actually, there are even many physical differences between animals and man, in addition to the spiritual differences to be discussed later. Animals judge things by their smell. Man judges by his sight and experience. Animals have fur. Man must acquire his clothing by skill. Animals know how to live instinctively from birth. We must learn the hard way—by experience and the knowledge recorded by our ancestors. The very fact that man can cage the animals shows clearly that man is a different order of creature who cannot be classed with the animal that he cages.

Gradual Development of Instincts Impossible

If the theory of evolution were true, instincts in man, animals, insects, birds and micro-organisms must have evolved gradually, for it is scientifically accurate to say that such complicated instincts could not have "come about" immediately in a perfect state as they exist today, without a creation by God.

Jean Henri Fabre, famous naturalist, said that instinct developed by degree is "flagrantly impossible." Since animals and man must have their instincts in order to keep alive, they must have had perfectly developed instincts from the beginning, and only Creation by God could account for this.

Take the human infant for an example. As I mentioned previously, the infant would soon starve if it had no sucking instinct. The newly born baby is so helpless that it would not survive if God had not provided its mother with amazingly complicated breasts which manufacture just the right kind of food for it at just the right time!

There must have been a first human infant. If that first baby had not had a perfect sucking instinct, there would be no people today. If its mother had not had perfectly designed breasts whose glands manufactured the right kind of milk the sucking instinct would have been useless. The same applies to the other mammals

(animals which suckle their young). The first infant mammals must have had a perfect sucking instinct or they could not have even started out in life.

The whole idea of evolution collapses once this fact is really appreciated in regard to all of the vital instincts. Instincts would have been useless if they had not been perfect from the *first living creatures!*

Fabre speaks of the Pompilius wasp which stings the black Tarantula spider in two different spots with lightning-like speed. He notes that the first Pompilius which attempted such a thing must have been an expert at it; the slightest mistake or hesitation would have been fatal to it for the Tarantula stings with a poison that causes instant death to insects. Just an illustration to show that instincts could hardly have been developed in slow stages, since anything less than perfection as it is seen in modern instinctive behavior could not have produced results necessary for survival. Darwin emphasized the gradualness of evolutionary progress, but Fabre has proved with his many experiments with insects that instinctive behavior must have been perfect at the beginning or there couldn't have been any insects.

The same applies to animals and man. If our instincts had not been perfect from the first man and woman, we would not be alive today to ponder over the fact. "Remember, this all took millions and millions of years," is the stock phrase of the evolutionist. But modern science reveals that *no acquired characteristic can be passed on to future generations*. If the theory of evolution were true, there must have been billions of living things of thousands of different kinds which miraculously managed to remain alive *without instincts* or with only imperfectly developed instincts, which would have been useless also. How, then, did all of these many thousands of species get started? Only Creation by God can account for the fact that all instincts were perfectly complete from the first of each species.

Rudimentary Organs Do Not Exist

Darwin is famous today for his attempt to prove that many glands and organs in the human body are useless; that they are "left-overs" from long ago when our forefathers were presumably

fish, or lizards or monkeys. He claimed that at one time these now useless organs served a vital purpose. He went to great lengths to describe these "useless" bodies and no doubt thousands of people of his day admired his superior intelligence and never doubted that such a great man knew whereof he spoke.

Today, all scientists and all doctors know that he was just ignorant of the facts; Darwin is famous today for his ignorance. Think of it! He called an organization of glands which include the endocrine glands, the pineal glands, the pituitary gland, the thyroid glands, the parathyroids, the islets of Langerhans, the adrenal bodies, the interstitial cells of the gonads, etc., useless, rudimentary organs.

Your doctor will tell you that all of these glands serve a purpose; some of them are so vital that you couldn't possibly live without them. This has been proved by experimental operations on animals. But doctors and so-called scientists of Darwin's day didn't know that many of these organs and glands were vital. Therefore, Darwin felt safe in saying that these vital bodies were of no use whatever.

The picture is clearer today. In my opinion, Darwin wanted to show that the human body had useless, rudimentary organs in order to prove the theory of evolution, explored hopefully until he found organs and glands which doctors and scientists of his day could not categorize for any specific function, pounced on them victoriously and labeled them as useless, rudimentary organs—positive proof of evolution.

It is quite true that many organs and bodies in the human body are not vital. These are *benevolent* bodies. They make life more pleasant. They can be removed by surgery without harm to life, but they serve a benevolent purpose. For instance, the appendix secretes a lubricating fluid for the intestines. It is not necessary at all—merely benevolent. Man can get along without eyes or ears, no tonsils or teeth, one lung, one kidney, not nearly as much intestine, no arms or legs, etc. But life is less pleasant when some of these parts are destroyed or removed. God is a benevolent God of love.

Tonsils, for instance, were thought to be useless until only a few years ago. Now doctors know that tonsils serve a purpose during early childhood of filtering out disease germs and in developing immunity to the future invasion of germs. Doctors know today that even inflamed tonsils are inflamed because they are in the process of waging war against disease germs. Of course, in this modern age

of sulfa and other drugs, tonsils are not so vital as they were in past ages.

Merely because we do not know the function of a few of the bodies located in the human body does not mean that they serve no purpose; the human body is still a mystery in many ways and many of its functions are beyond explanation, even in this "modern" age. A hundred years from now doctors and scientists will laugh at some of the ideas of doctors and scientists of today, even as we are laughing now at the mistakes of ignorance made by men of science a hundred years ago.

Savages Are Degenerate; Not Gradually Evolving

Evolutionists have claimed that the "primitive" savages on earth today are proof of evolution in that they have not "evolved" as yet to the extent that the white race and other races have evolved. But now it has been proved that the superior languages which these "savages" use point to the fact that they have degenerated from highly cultured races of long ago, that their ancestors were not apelike creatures or the so-called Neanderthal man, but exceptionally intelligent people.

In *The Case Against Evolution*, O'Toole quotes the following from a Smithsonian Institute report of 1912. "I wish merely to indicate that, however we may indulge in speaking of primitive man, of a primitive language in the true sense of the word we find no trace."⁶

He also quotes Pierre Duponceau. O'Toole says: "Pierre Duponceau makes a similar observation with reference to the logical and orderly organization of the Indian languages: The dialects of the Indian tribes appear to be the work of philosophers rather than savages!"

Even the language of the wife-trading Eskimo is superior. O'Toole remarks: "In complexity of form, the Eskimo language goes far beyond the English." He concludes: "History and philology are far more solid and certain as a basis for inference than are 'index fossils' and prehistoric archaeology; and the lesson taught by history and philology is that primitive man was not a savage, but a cultured

⁶ From *The Case Against Evolution* by George B. O'Toole, courtesy of The Macmillan Co., New York: 1935.

being endowed with an intellect equal, if not superior, to our own."

Kahn stated in his work, *Man in Structure and Function*, that the most finely modeled brain that has been found in man on earth is that of the Hottentot!

In other words, there are no primitive races today. These races have degenerated from highly cultured races, as is proved by their superior language. Over a period of thousands of years, constant practices against the moral law will bring even the best down to the level of superstitious ignorance. There is no such thing as a pre-historic man today. He is just another pipe-dream which scientific inquiry has dispersed.

Animals Superior to Man Physically and Instinctually, Man Must Use Reason

Since animals cannot reason in the abstract as man can they could not live without the very complicated instincts that they have. There would be no animals today, if the instincts had not been perfect from the first of each species.

Animals are superior to man in many things to make up for their inability to reason in the abstract. They have fur. Man has no fur to keep him warm during the seven to ten months out of the year when clothing is necessary for warmth. But he has the reasoning ability which enables him to outwit the animal and take his fur from him, or to weave cloth from wool, cotton, etc.

Animals have fangs and sharp claws for protection. Man has neither; but he reasons and invents the club, the knife, the bow and arrow, and the gun to protect himself and obtain meat.

If man were actually the offspring of an apelike creature it seems strange that he no longer has the fur, the fang and the claw. Why did he drop them along the way? They certainly would have aided him in his survival. What I'm trying to point out here is that animals have superior and much more complicated instincts, superior weapons such as fang, claw, hoof, horn, swiftness in flight, while man has nothing but his reasoning ability to keep him alive and give him superiority over the animal.

The animal doesn't have to learn as man does—to study, to plan, to consider. Actually, he cannot. His instincts do it for him. As

O'Toole says: ". . . the animal is able to solve intricate problems in engineering, geometry, anatomy, pharmaceuticals, etc. which the combined intelligence of mankind required centuries upon centuries of schooling, research, and reflection to solve."

God's great wisdom can be seen in every animal, fish, bird, insect, plant or micro-organism.

Animal Instincts Not Sensible But Automatic

But animals can never do more than their instincts enable them to do. Their instincts are limited and remain the same from generation to generation. But man can progress. He can duplicate the feats of the animals and think of something new to outwit any animal.

When you put an animal in a new, unnatural setting, you will realize how automatic and inflexible his instincts are.

Take the farm-yard chicken, for example. The hen will sit on her eggs for twenty-one days and maintain a temperature of 104 degrees Fahrenheit during that time in order to hatch the eggs. But suppose that you came in to her on, say, the tenth day, and took the eggs away from her by force. What does mother hen do? Does she get up from her nest and say: "Well, no use sitting here any longer since the eggs are gone"? She does not. She continues to sit in the nest for eleven more days until the twenty-one days are up, still maintaining the nest at 104 degrees Fahrenheit. O'Toole says: "She cannot but sense the absence of the eggs; she has not, however, the intelligence to realize that incubation without eggs is vain." In other words, the hen doesn't know why she sits on the eggs, or why she stays put for twenty-one days, or why she keeps the temperature at 104 degrees. When you take the eggs away, that means nothing to her because her instinctive act is automatic and set to cover a period of twenty-one days whether the eggs remain or not. There is no intelligence to an instinctive act. It is as automatic as setting an alarm clock to ring at six o'clock in the morning.

Put an animal in a new, unnatural situation and you will see how automatic his instincts are. The dog in his natural setting out-of-doors will turn round and round in the field to flatten the tall grasses. This enables him to lie down. That is an instinctive action. But take the dog out of the field and put him in your living room and he will perform the same instinctive action of turning around

and around in order to flatten out the non-existent grass in your living-room. The dog doesn't have the sense to realize that the action is useless where there is no grass.

Animals have no choice but to obey their instinctive desires. But man can control the instincts; a man can deliberately starve himself, for instance, to attain an abstract ideal. Mahatma Gandhi was a good example. No animal can control his instinctive desires by himself but only through fear instilled or promise of other rewards that cater to an instinct.

A free will is an aspect of the human soul. Evolutionists must be able to explain how the free will came about for it cannot be found in animals in the human sense, nor can it be found as a function of the human brain, as will be shown in the next chapter.

Decency, modesty, a sense of right and wrong are spiritual qualities that no animal has, as everyone knows. Free will, moral sense, abstract thought, etc. are all spiritual in nature and cannot be found among animals, nor can they be isolated in the brain.

The following chapters give the evidence for the existence of the human soul. It would seem strange indeed if man could not prove the existence of his own soul.

This evidence of the spiritual soul shows that the theory of evolution is not only incomplete, but in error, in that it has always neglected the most important part of man; his personality, his consciousness, his memory, his feelings or desires, his moral sense, his free will, his ability to think in the abstract. All of these qualities can be proved to be purely spiritual in nature.

This evidence of the spiritual soul shows that the human body does *not* develop by itself in the womb, but that it is the spiritual soul, inherited from the parent, which is responsible for building this amazingly complex organization of inter-working parts which we call the human body. In other words, it is the spiritual body which is responsible for the physical body. It is this spiritual soul which has the awesome intelligence that creates such marvelously complicated organs, secretions, and knows the chemical formula for hundreds of these secretions that are found within the body. This evidence shows that the human soul is immortal.

According to the Bible *all* living creatures have a soul, which is the life, but not necessarily immortal souls as in the case of human beings. The soul is the life-principle of all living creatures; nothing could have life if it did not have a soul.

The Animal Soul

The creation of the animal in the womb is just as complicated in nature as the creation of the human being. The same applies to the creation of the bird in the egg. There must be a soul-principle to cause and direct these creations. Even though the souls of animals are not immortal, they must exist to explain their creation. This soul-principle is becoming more and more evident in modern studies of the nature of living creatures. It would explain many things which even the most modern of scientists have not been able to explain satisfactorily: why some creatures can grow another leg in place of one lost in battle (an *exact duplicate* of the one lost, down to the tiniest detail); it would explain the miraculous ability of the animal or human body to repair itself in case of a cut, bruise or burn. Carrel noted in *Man, the Unknown* that there is no materialistic explanation for this intelligent repair work that is done by the body whenever it is hurt in one way or another. It appears as if an invisible force were present which takes materials out of the blood and rebuilds the damaged part in a magical way, working, apparently, from an invisible blueprint and knowing, somehow, the smallest details of construction of the damaged part, before it was damaged, and rebuilding it to those specifications.

If the soul-principle of the animal exists for some time after its death (Swedenborg maintained that the souls of animals dissipate after death) it would explain why the heart of a turtle, though removed from the body, will beat for hours afterwards. But most important of all, it would explain how life could have "come about" from lifeless matter; something that evolutionists have never explained.

It was stated previously that the evolutionist has never explained how the first cell had managed to "find" the secret of life. This is the basic mistake which all materialists make; they assume that material things can be alive of themselves. But where do they get their motion, their instinctive knowledge, their life? The material atoms of which they are made are not alive. How, then, can life spring from lifeless matter?

There is definitely something which evolutionists have ignored. Carrel was amazed at this "something"; amazed to see a human

body being built in the womb miraculously by cells of different kinds, each kind, apparently, having the ability to build certain organs or parts; the bone cells building bones as they multiplied, tremendous structures hundreds of times taller and larger than skyscrapers from the point of view of the cells and a thousand times more intricate than the parts and arrangement of a skyscraper; liver cells getting together to build an organ that could create chemical formulas like a complicated modern laboratory; heart cells which somehow knew how to cooperate to form a tough, pulsating organ which sends the plasma rushing through the body in mighty rivers composed of trillions of blood cells and other parts; and all of the other organs; and the millions upon millions of glands, each one containing secretions of the right chemical formula for its function; and so on until the mind reels from the terribly complicated structure that is the human body.

When we look at the entire picture it becomes obvious that the most important part of the human being is the unknown—the unseen—the unknown soul which is responsible for organizing all of these billions of parts into one unbelievably complex human being. How else could atoms “get together” to form molecules, molecules to form cells, cells to form organs, and all parts work together as one organization to make up a human being?

So many questions remain unanswered and unanswerable unless we admit the existence of a spiritual soul. It is the spiritual which gives the physical life, order or organization and enables it to function as a complete living unit; something must be there from the beginning in the womb to order all of these billions of parts around.

The Theory of Evolution is Obsolete

This new knowledge (which is really very old knowledge that has been lost) states that the soul has a spiritual body of its own (even as the Bible verifies repeatedly) which is as complete *in every detail* as the physical body; it is the spiritual body which is alive and gives life to the physical; when the spiritual body is separated from the physical the physical loses its life which it had from the spiritual but the spiritual remains as much alive as ever. The following chapters give evidence that this is true beyond all doubt.

This is the “new” knowledge which the Christian can use to

reply to evolutionists. Nothing living could have life without soul; without a spiritual substance that is vital to its life and vital, from the very first, in explaining its creation in the womb, nothing could be created or subsist from day to day.

In other words, the theory of evolution is much too simple to explain the very complicated nature of living things that the new knowledge of atoms, molecules and cells reveals. Neither does it explain the personality of man or the instinctual behavior of the animals and other living creatures. It is a theory filled with gaps, like a sketchy mosaic. The newer knowledge which is being brought out in the scientific laboratory, as the next chapter shows, points to the necessity of a spiritual soul and renders the theory of evolution obsolete because of its purely materialistic basis.

There is more to existence than atoms, space and time. God created the spiritual existence from Himself, the uncreated. It is this spiritual existence that is responsible for the physical or material existence of matter-space-time. (See *The Beginning of Time*.)

The new movement in spiritual thought, which had its beginning in Swedenborg's time (Swedenborg was the Swedish scientist who has often been called God's champion because he went against the skepticism and naturalism of his day by reaffirming that God was the real cause of all created things, and began with God as a basis for his profound studies concerning the soul's relation to the body) has been growing since his day to such proportions that it can no longer be ignored. He gave an explanation for Creation to counteract naturalism which has been receiving more and more confirmation in modern scientific experiments and in modern occurrences that have come to pass in great numbers, as will be shown. His hypothesis is finally being recognized as a *necessity* by many modern Christians—as the only existing hypothesis that can answer the negative hypothesis of the evolutionary theory.

His explanation, in a few words, was that all physical things are the effect of spiritual causes originated by the Lord; that no living creature could live if it did not have a soul. After taking the Biblical statements at their face value in regard to God, the soul and the spiritual existence, he enlarged upon them after years of study in many fields. His anatomical studies revealed that there is a wonderful order in the human body and much evidence of a very close coordination between soul and body; he saw (particularly in his study of the growth of the chicken embryo) that there is a living

force from conception which is responsible for the creation of the complex animal structure "which caused the various parts of the embryo to develop in an orderly fashion, one after the other."⁷

His hypothesis is still revolutionary by modern standards. It is directly contrary to materialistic reasoning in the evolutionary theory which assumes that material creatures can be alive of themselves, without soul. It is this hypothesis which we will give evidence to prove in the following pages: that man is not merely a physical body which eventually turns to eternally lifeless dust, but a living soul that lives eternally after its separation from the physical in a spiritual existence which is very close to all of us.

Swedenborg noted that animals cannot live after physical death because of the difference in their nature from the nature of human beings. In the *Arcana Coelestia* he said:

. . . with man there is a connection with the Divine, and his inmost [soul] is of such a nature that he can receive the Divine, and not only receive it, but also make it his own by acknowledgment and affection, thus by reciprocation, he therefore can never die, because he has thus been implanted in the Divine, and is therefore in what is eternal and infinite, not merely through the influx thence, but also through the reception of it.

From this it may be seen how unlearnedly and inanely those think about man who compare him to the brute animals, and believe that he will not live after death any more than they—not considering that with the brute animals there is no reception, nor through acknowledgment and affection any reciprocal appropriation, of the Divine, and consequent conjunction with it; and not considering that in consequence of the state of animals being of this nature, the recipient forms of their life cannot but be dissipated.⁸

There is much evidence of life after physical death as far as human beings are concerned, as the next chapters show, but little, if any, of an existence of the animal soul for any very great period after physical death. Some people claim that animals *do* live after physical death, but I have not been able to find any conclusive evidence to support the claim.

⁷ Emanuel Swedenborg, *The Economy of the Animal Kingdom*, I, p. 253.

⁸ Emanuel Swedenborg, *Arcana Coelestia*, VII, N-5114.

How Were the First of Each Species Created?

It is quite true that the person who does not believe in a gradual evolution of species from small, simple forms to the more complicated animal species has some explaining to do to the evolutionist. How did the first of each species "come about" if not by evolutionary progress? Did they appear suddenly from nothing, full grown? That, to put it mildly, would be difficult to believe.

Every Christian who is worthy of the name believes in the existence of a spiritual universe which God created and in which angels live. But the modern Christian has a tendency to think that the spiritual universe is far away; not connected with or important to the material existence which he knows, but a place of the future which will only become important to him after physical death.

This is a mistake; it has been made because the spiritual universe is normally invisible. Since it cannot be seen under normal conditions any more than God can be seen, the average Christian has a tendency to forget about it.

However, in order to give an explanation for the origin of the species it is vitally important for the Christian to understand some things about the spiritual universe and its relation to the material universe or material existence on earth.

Here is where an understanding of Swedenborg's works are important, for he is the only scientist in history who has given a reasonable explanation for the Creation in relation to God.

Every Christian believes that he has a spiritual soul, even though he cannot prove it. But Swedenborg brought out the fact that the spiritual soul *causes* the physical body in the womb. His thoughts on this will be quoted later. This, he said, is not only true of the creation of the human being, but of all living creatures. (Elementary. If the human body depends on the soul for its creation and subsistence, the animal body must also have soul.)

The reason for this, he maintained, was that physical things cannot be created by God immediately, but by degrees; material bodies are the foundation or ultimate of the spiritual. God is so far above us in nature that He can only approach us by degrees.

Swedenborg taught that God, the spiritual universe and the material universe are three separate and distinct degrees like end, cause and effect. These he called discrete degrees. In other words,

God is the first degree; He created all spiritual things from Himself and all material things are caused by the spiritual as an effect of the spiritual.

Even though we cannot see the spiritual soul it is there, and makes its presence known by the intelligence manifested in the formation of the human body in the womb: the intelligence manifested in the duplication of cells, the orderly building of organs and other parts by the cells, the marvelous cooperation existing in the actions of one group of billions of cells with other groups of cells of different kinds, the superior intelligence evident in the formation of the body's secretions, and other things mentioned previously.

What, then, is the basic difference between life and the motions of material things evident in atoms and molecules? How can we prove that life is actually spiritual in nature? In a later chapter, we will see that even the motions in atoms have a spiritual origin. It is enough to know now that these motions and the motions in the physical are best classed as mechanical motions. There is, however, all the difference in the world between life and mechanical motions—as great a difference as the difference between cause and effect. Cause is always superior to effect. *Life produces actions at will.* The spiritual force which we call life is responsible for our ability to perform any action that we decide to perform *at will*. The spiritual life-force controls the body through the nerves and thence to the muscles, to perform any motion. A mechanical machine cannot instigate a motion outside of itself. It takes something superior to motion—spiritual life or force—to originate motions. You could not lift a finger, let alone play a complicated fantasia by Schubert on the piano, at will, without this awesome spiritual force which can control the physical motions through the nerves and muscles.

In other words, we can “see” the soul by its effect on material things, just as we know that such powerful forces as gravity and magnetism exist from their actions on material things, even though we cannot see them.

Why Weren't We Born in Heaven?

Too many people, even in this Atomic Age, think of the soul as a formless heap of “something,” attached somehow, to the body during life on earth; this formless, ethereal “something” is supposed

to float away after death into some kind of an obscure spiritual life in a beautiful land of "somewhere."

But Swedenborg studied the Bible and noted that whenever angels appeared to men on earth they had the appearance of men, not of formless "heaps." Even though these angels had the ability to appear suddenly in a certain place and disappear just as suddenly, they had the appearance of men: the angels who visited Abraham ate with him, those who visited Lot stayed overnight in his home, and so on, throughout the Bible. Always, when they appeared, they appeared as men—perhaps more perfect or beautiful in appearance—but nevertheless, as men.

During the course of his anatomical studies and thoughts on the human soul, I don't doubt that Swedenborg was confronted with the questions: Since angels have bodies as we do, why is it necessary to be born on earth? Why is there an earth at all? Why weren't we born in Heaven?

It would require too much space to go into all of Swedenborg's thoughts on the matter here. But he concluded that the earth was, in a very real sense, the Lord's footstool, just as the Bible declared, or the foundation on which Heaven rested. He concluded that there must be a *reason* why children cannot be born in Heaven; a reason why angels must all originate from the human race on our earth or other earths.

He concluded that all men *must* be born on earth in order to receive a material envelope—a foundation—for the spiritual substance of the spiritual body. This material envelope he called the limbus, composed of "the purest parts of nature" or, in other words, composed of the finest material substance. This limbus, which encompassed the spiritual body, could, he said, be received into the spiritual existence. "Limbus" is the Latin of "border" or "ultimate." We will read much about modern evidence of the limbus in future chapters. (See "Energy—Particles" in *The Beginning of Space*.)

This is how Swedenborg expressed it:

The soul, which is from the father, is the man himself; while the body, which is from the mother, is not the man in himself, but is from the man; it is simply the soul's clothing, woven of such things as are from the natural world; while the soul is woven of such things as exist in the spiritual world. After death every man lays aside the natural which he took from the mother,

and retains the spiritual which is from the father, *together with a kind of border from the purest things of nature about it. . . .* Since the soul of man is the man himself, and is spiritual in its origin, it is evident why the mind, disposition, nature, inclination, and affection of the father's love dwell in offspring after offspring, and return and display themselves from generation to generation. Because of this many families and even nations are recognized from their first father. . . . For in the semen from which every man is conceived there exists a graft or offshoot of the father's soul in its fullness, within a sort of envelope formed of elements from nature; and by means of this his body is formed in the mother's womb, which body may become a likeness either of the father or of the mother, the image of the father still remaining within it and constantly striving to put itself forth; consequently if it cannot accomplish this in the first offspring it does in those that follow. A likeness of the father in its fullness exists in the semen for the reason, as has been said, that the soul from its origin is spiritual; and the spiritual has nothing in common with space, and is therefore like itself in little compass as in great.⁹

Evolutionists have made the mistake of thinking that living creatures can spring from matter, which is dead. In reality, the Creation began from the spiritual, which has life from the Lord, and all of the species must have originated from a spiritual principle and continued through propagation. But it is the spiritual body which is alive and gives life to the physical. Swedenborg noted that the first of each species was created in the spiritual existence by the Lord, outside of time and space, since time and space, or space-time, as Einstein puts it, are parts of material things. Materialists examine living creatures and conclude, from outside appearances, that the living force is in matter. But Swedenborg pointed out that this is fallacious reasoning; you can't have an effect without a cause. Material things are effects, not causes. There must be a spiritual cause for every material effect. He noted that God created all things from His Divine Love and Divine Wisdom (which are *real* spiritual substances, outside of time and space) and, therefore, instantaneously. In other words, you could call them real spiritual thought-forms.

⁹ Emanuel Swedenborg, *The True Christian Religion*, I, N-103.

As Sir James Jeans puts it, Creation must have been an act of thought.

But because every spiritual cause must have a material effect in order to make it permanent and enduring, the spiritual creations appeared on the earth in time to become the ultimate or basis on which the spiritual rests. From Infinite variety caused by Infinite Wisdom and Love all of the species were created in logical sequence in time when conditions on earth were ripe for their appearance.

Matter, in itself, is dead; that is what Swedenborg emphasized repeatedly. You couldn't lift a finger without the spiritual life-force that is a part of you. The same applies to all living creatures, down to the smallest micro-organism. It is this soul-principle in all living things which gives them the miraculous ability to duplicate infinitely with infinite variations. Matter, standing alone, could not possibly do this. Every man has within himself hundreds of millions of sperm cells. As high as 250 million are released at the climax of copulation. Each one has the soul-principle within it and could become a human being if it were united with a female ovum. Yet each would be an individual, with idiosyncrasies unlike those of the others. Such infinite variety could never spring from matter for atoms and molecules of a kind are in a rigid and unvaried pattern.

But the individual sperm cannot become a human being—the cause cannot become complete in effect—until it puts on a boundary or ultimate through the medium of the ovum.

Note Swedenborg's statement quoted previously: “. . . the spiritual has nothing in common with space and is therefore like itself in little compass as in great.”

Only material things are made up of the three dimensions of length, width and height. Spiritual things are not in the space which is a component part of the material universe but are, as Professor Very expressed it, in a super-space; they have no size, materially speaking. That is why the spiritual soul can be and is infinitely complicated and can duplicate itself infinitely but is not visible even with the aid of the electronic microscope. Since spiritual things are separate from material by what Swedenborg called discrete degree they are not visible with the physical eyes. Material eyes can only see material things; the spiritual eyes of the spiritual body can only see spiritual things. You cannot dream while you are awake because dreams are spiritual in nature. Neither can you see material things when you dream. Dreams are spiritual thought-forms.

You can understand Swedenborg's remark that the spiritual is like itself in little compass as in great to some extent when you realize that in a dream you are able to see entire cities, drive through many miles of beautiful scenery, walk down an ocean beach, sail through the air, pilot a jet plane for many miles, apparently; yet, all of this "dream scenery" doesn't occupy a pin point in space although it appears so.

Even so with the spiritual soul; although it contains the entire blueprint of the unimaginably complicated human being, it can be encompassed by a material sheath smaller than a pin point (the sperm cell) without difficulty because it is dimensionless; it does not occupy space.

Not only is the spiritual spaceless; it is also timeless. That will be explained later. It is only necessary to know now that spiritual things are timeless because time is our word for the motion of matter. Time is a part of matter and cannot be separated from it.

Because there is no time in the spiritual existence as we think of time (to be explained) spiritual forms of the first of each species were created by God instantaneously. However, they developed on earth in time, because any material growth is a time process.

How God formed the first of each species physically cannot be comprehended in time. Future chapters will show that living things, such as the fish produced by Christ to feed the multitudes—material living things—can be produced instantaneously apparently, from what we refer to as "nothing." However, it is not truly from "nothing." That is only how it appears. Future evidence of happenings that have occurred in great numbers in recent years will show (see *Are Miracles Possible?*) that many material things have appeared from apparent "nothing" to prove that physical things can be created instantaneously, apparently.

This future evidence shows that the first of each species was created from the spiritual at various points in time, when conditions were suitable, and were continued in the normal process of propagation, which is spiritual propagation as well as physical.

4

WHERE IS YOUR SOUL?

Soul; the spiritual, rational, and immortal part in man.

—WEBSTER

The atheist asks: "How can you expect an intelligent man to believe in a soul which he has never seen? Just where is my soul?"

(The next chapter discusses the evidence of those who have seen the spiritual body which is a part of the soul and is like the physical body in appearance. This chapter deals with the more conservative scientific evidence that is available. The subject of the three degrees of end, cause and effect, which explain the basic difference between the spiritual and the material existence will also be brought up in a later chapter.)

Actually, we can see very little of the things present in the material universe. Our physical eyes are very gross, remarkable as they are. Stop to think it over a bit and you will come to the conclusion that we see very little of anything; in fact, the most important things cannot be seen at all.

Take the force of gravity, for instance; the gravitational pull of our moon, and, to some extent, our sun, though invisible, lifts millions of millions of tons of ocean water to cause our tides. The sun's gravitational pull makes it possible for the small planets, Mercury, Venus, Earth, Mars, Pluto, and the great planets, Jupiter, Saturn, Uranus, Neptune, to revolve around it instead of going on a wild, careening dash through space. That same force keeps all things, great cities, people, etc., nailed to the earth; in fact, it holds the very earth together.

Hurricanes, cyclones, tornadoes, monsoons, typhoons, tidal waves,

etc. are all invisible forces; yet, they can lift houses high in the air like toys and carry them for great distances, destroy entire cities, or smash ships to splinters.

The heat of the sun which causes all things to germinate and grow and lifts huge quantities of water in the process called evaporation is entirely invisible to the human eye. In fact, only a very small percentage of the sun's light rays are visible to human beings.

So many vital things around us cannot be seen at all, and it is fortunate for us that they cannot be seen because they would impede our progress if they were visible. We live and move in an ocean of air hundreds of miles high. Sounds are vital to our life and great music is an inspiration, but no one has ever seen a sound; molecules from flowers and blossoms bombard the air around them so that we can breathe their fragrance, but though these molecules surround us, they are not visible to us.

The entire microscopic world of many thousands of different kinds of organisms existed unsuspected for thousands of years in man's history because the eye is too gross to see such minute creatures. Yet, they play vital roles in our existence.

Our own miraculous physical body is invisible to us to a large degree; the thousands of vital functions which are continually going on within us are never seen and seldom apprehended.

The most important things which cause and regulate human behavior—love, hate, fear—are entirely invisible. Yet, they cause great changes for good or evil.

A pane of glass is as solid as any material thing but the light passes through it; invisible magnetic forces turn the motors in our homes, but they are no less real because of their invisibility. We can see very little; actually, we don't see matter at all; we see only the few visible rays of light reflected from it. If, for instance, the wall in your living room is green, it is because the pigment in the paint has absorbed all of the colors except the green. Therefore, you see not the wall itself, but the color green that is left after all of the other colors have been absorbed.

So you see that the invisibility of an object or force is no criterion of its existence.

Where is your soul? Have you ever really thought about it? Is it, as many people think, mixed up with your brain somehow, or is it a part of your entire physical body, or is it a myth—an illusion created by man? How can you prove that your own soul exists? The

purpose of this and following chapters is to give you all of the known evidence of the soul, and believe me, there is much more of it than the average person realizes until he looks into the subject.

Those who believe in the existence of the soul and have made studies of the brain's functions say that the soul consists of the memory, free will, consciousness, reasoning ability, and is actually the life of the physical body. In other words, it is the "I" in us that differs entirely from the physical body and brain in the fact that the functions of the body and brain are purely mechanical, like a mechanical man made of steel and electronic tubes, while the soul decides, enjoys and suffers, remembers and reasons, and wonders what it's all about.

Science knows today, as was illustrated in Chapter III, that the human body is an awe-inspiring machine—an unbelievably complex mechanism. It works automatically. Trillions of living cells of different kinds work together as nerves, muscles, organs, blood, etc. with just one purpose—to serve you.

The human brain is like any other organ in the body in this respect; it also functions automatically. We see, hear, smell, taste or feel because our nervous system, which can be compared to a network of tiny fibers spread over the body, is affected by light waves, sound waves, odors, pressure, cold, heat, pleasure stimuli, etc. and transmits those impressions to the brain where they are translated into pictures, sounds, odors and feelings.

But in which part of the brain do *you* live? Where is the "I" which sees and hears after all of the brain work has been done in translating the waves of light, sound, etc. to the individual consciousness? No anatomist has ever been able to discover the "I" in the brain; the "I" which feels, the "I" which loves, reasons and plans, hopes or fears, wonders, decides for good or evil, longs for beauty but does not know why, hates injustice and cruelty, becomes sad or experiences physical or spiritual ecstasy. This "I" is a mystery to the anatomist or the brain specialist for it has never been located in the brain.

If man possesses a soul, if, actually, the body is a material tool which the soul uses through the medium of the brain, to do what it wants to do in a material existence, then there must be experimental evidence of the soul. Can the soul be isolated in the scientific laboratory?

Atheists, of course, believe that there is no such thing as a soul,

that the brain does our thinking, that the brain is the "I." Christians, however, believe (or should believe, if they really believe in the existence of the soul) that the brain is not a thought-creating organ, but a thought-transmitting organ; that the soul is the real intelligence and free will of man; that when it decides to perform an action, it transmits the order to the brain. The brain acts upon the order automatically. The brain, being purely mechanical, like a system of electrical relays, or a complicated switchboard, operates the proper relays or neurons (nerve cells) which cause something similar to an electrical contact or connection to the proper nerves that control the proper muscles, and the physical function is carried out. The Christian believes that if certain parts of the brain are removed, sometimes a certain action cannot be performed because the soul has lost the material control of that part of the body.

For every switchboard there must be an operator; the "I", the consciousness that is you, is the operator of your brain or switchboard. You give the orders; that is your free will in action. The brain carries out the orders and transmits them over the nerves to the proper muscles. There must be an operator to decide what is wanted; the brain carries out the orders. That is the difference between the soul and the brain. In addition, there must be an operator to experience or receive signals. The soul experiences hearing, seeing, smelling, tasting; the brain only translates light, sound, odors, and pain and pleasure sensations so that the soul can experience them.

For example: An obese man is walking along the street. He passes the display window of a confectionery store. He sees chocolates and candies in the window. It is up to him to decide whether to go in and buy some of the tempting candies or to resist the temptation and continue on his way. The necessity of deciding is a function of the soul. The soul decides and the body must obey. Even though the decision may be the worst possible thing for the body's health, the body has no choice but to carry out the orders of the free will.

There are two men at a party. One bets the other that he can't drink a pint of whiskey in one long swallow. The bet is accepted. The pint of whiskey is swallowed successfully. Then the man falls over dead. His heart has stopped beating. He decided to drink the whiskey, but it was the worst possible thing for his body. That has actually happened on more than one occasion.

But how can we be absolutely sure that the soul decides and

gives its orders to the brain? Is there any proof that the brain is not the intelligence, free will and consciousness of man; the "I" or personality that is the individual?

Evidence of Men Living with All or Part of Brain Destroyed

Scientifically speaking, it is accurate to say that the organs in your body are purely mechanical. Your body runs somewhat like a lot of very complicated machines under one roof which are connected to each other, and depend on one another. It keeps running as long as you furnish it with fuel (air, water and food) because it is built that way. When it is "broken" its parts cease moving and it becomes a lifeless accumulation of chemicals.

You see that the machine works but have little knowledge of how or why it works. In order to keep you from making too many mistakes of ignorance, it gives you pain messages whenever you do something wrong with it.

Of course, your body is much more wonderful than any man-made machine ever built, but what I am trying to get across is the fact that your body works automatically.

You have very little to do with the functions of your body; you know nothing about it from birth. Its functions are entirely mysterious to you. You and your body are two different things. You are not your body; your body is a tool that you use to receive sense impressions and perform tasks that you want to perform in a material existence.

Do you act like a mechanical man? Hardly. There is a great deal more to you than mechanical motion.

But the atheist doesn't believe this. He believes that you are your brain; that the personality that is you is nothing more than a function of the brain.

In order to get at the truth, we must determine whether the material brain can be proved to be responsible for deciding, experiencing, remembering and reasoning. *If the brain does these things the soul is left without any functions whatever.* If it doesn't, some other "body" than your brain must be responsible for these qualities and abilities.

A few words of explanation are in order here. If there is no soul, everything that you experience is experienced in the brain. In order

to see yourself as you really are, shut yourself up in a dark and soundless room and you will realize more clearly that without light or sound, feelings or odors (without your senses), you are completely isolated from the world around you.

If you push a knife through the fleshy part of your forearm, it will be very painful; but the pain will not be in your arm. The body feels no pain whatever. In order to have pain, you must have an individual to experience it. That individual lives either in your brain or it is your soul. If you drug the main nerve of your left arm with a local anesthetic, you can hold your left hand in a roaring fire and burn it to a crisp without a trace of pain. Because you anesthetized the nerve in your arm, the nerve cannot translate the pain message to the individual. Therefore, you feel nothing.

The best way to ascertain if the brain is our free will, memory, intelligence or consciousness is to look at the evidence of men who have sustained brain injuries, or to check the effect of brain operations in which large parts of the brain have been removed. If you can remove part of a man's personality when you remove a part of his brain it would seem logical that his personality is purely material—a part of his brain.

What happens to individuals who have had parts of their brain removed or destroyed?

This quote from an article by Alwin Dressler fits so well here that I quote it at length:

Cases are known of individuals with serious injuries of the brain, or even with decomposition of the brain mass, who did not show the slightest symptom of mental derangement. The famous German physician Hufeland, who died in 1836, described a man in full command of his mental faculties but paralyzed, whose skull was found to contain nothing except a little water. There was not a trace of the brain substance anywhere yet the man had remained normal to the last.

Professor Schmick, who has written many books on the immortality of the soul, quotes the case of an individual who quite unexpectedly fell to the ground and died in full consciousness. Most of his brain was decomposed into a puslike liquid. Obviously it had been in this condition for some time without interference with the subject's mental processes.

In the entire medical literature there is hardly a case of

mental derangement caused only by a disease or injury of the brain. On the contrary, the statements of many eminent physicians agree in that the brain cannot be considered the material organ which engenders and directs man's spiritual life. It is but the tool of some other force, physically indestructible, which uses it even when it is partially or totally destroyed. There is abundant evidence that the brain is not an independent organ but a basis for the activities of a higher, immaterial force.

The German brain specialist Schleich has treated at least twenty cases of injuries of the brain with partial destruction of its mass, without noticing any symptoms of mental derangement in his patients. He mentions in his description of these cases that it used to be a constant argument between the assistants and nurses whether the brain could still be held to be the seat of the soul.¹

Vincent H. Gaddis² tells of many cases of brain injuries which did not keep the injured from living normal lives thereafter. In one case an iron bar one inch in diameter was driven completely through a man's skull by an explosion, leaving a hole three and one half inches in diameter after removal of the bar. Yet, this man, a young railroad foreman by the name of Phineas Gage, retained full possession of his mental faculties and suffered only the loss of sight in one eye.

Gaddis states that crazy men have driven nails in their skulls without effect. Men have had large portions of their brains removed without ill effect. Gaddis' most notable example is that of a male infant born in 1935 at St. Vincent's Hospital, New York City, who "lived twenty-seven days without a brain, but defied all orthodox concepts of physiology by eating, crying, and reacting to pain and other stimuli. There was no indication that the baby was abnormal until an autopsy was performed when it was discovered that the cranial cavity contained only fluid."

Dr. Herbert Whortman, executive vice-president of the Children's Hospital of Philadelphia verifies the recent case of a ten-year-old girl. Half of her brain was removed because of convulsions.

¹ Alwin Dressler, "Can One Live Without A Brain?" from *The Illustrated Observer*, reprinted in the *Psychology Digest*, June, 1946.

² Vincent H. Gaddis, "With Brain Destroyed—They Live and Think!" *Fate Magazine*, Summer, 1948.

Today she is well and is expected to attend public school this fall, (1953).

If you wish to read of other cases of people that have lived with total or partial destruction of the brain, I suggest Dr. Gustave Geley's *From the Unconscious to the Conscious*.

According to the atheistic view point, living without a brain is absolutely impossible, since miracles do not happen; an infant without a brain could not possibly have felt pain because, according to the materialist, we feel pain in the brain while crying is the result of uncomfortable sensations received by the brain from our nerves. The baby mentioned could not have taken nourishment, since the sucking instinct is supposed to be a part of the brain-stem's ability.

There are thousands of cases on record of men who have had large parts of their brains destroyed, or removed by surgery, but rather than damaging their mental faculties, it has been shown that some have even improved in disposition and ability and success in their work as a result of partial brain removal (prefrontal lobotomy).

The brain has from ten to twelve billion nerve cells, called neurons; each cell can be roughly compared to an electronic tube. I believe that these cells are acted upon by the spiritual will. Call it the soul, if you prefer. Whenever the will decides to perform a certain action, it acts upon the proper cells because the soul is intimately associated with the brain. The will, in this manner, performs the action it has decided upon. We must have a physical body or we could not affect things in this material world.

How a person can live without a brain is impossible to understand. Science says that it is impossible, and that will probably be the opinion of most scientists until we learn more about the nature and abilities of the soul. These cases of individuals who did live for a period without a brain are exceptional and fall under the miracle class. They point out how little we really know, particularly concerning the soul. Christians can say that these cases were allowed to live by a miraculous power to prove His existence to the most skeptical, but I am afraid that science as a whole does not accept miracles and never will.

Evidence that Deciding (Free Will) is not a Function of the Brain

According to Anne Fromer, experiments at the Neurological Institute of Montreal, Canada show that when the surgeon touches

different parts of the exposed human brain with a blunt electric needle, the conscious patient (who feels no pain at all, since the brain has no feeling) sees and hears an occurrence in childhood in remarkable detail, or experiences a dream, or is forced against his will to raise his arm or utter a sound, etc.

But the important point here is that the patient knows perfectly well in every case that the surgeon is doing something that makes him perform a certain act—raising his arm, etc. But he doesn't want to do it!

The electric needle here is probably taking the place of the soul by reacting on the brain. That is just my opinion. But always, the patient exists outside of the action and knows that it isn't he that has decided to perform the action. He knows that he hasn't lifted his arm of his own accord. He was made to do it.

As Anne Fromer says: "The surgeon can make the patient move, hear, see, have sensations and even dream dreams. But the patient never believes that he does these things of his own accord.

"He has dreams but he knows they are only dreams. He is fully aware he is in the operating room. The human mind, in other words, seems to stand to one side as an observer and watch these actions take place, as if they were occurring in another person.

"The doctor can force the patient to lift his arm but he cannot make the patient *will* to do it. In other words, the surgeon, although he can now probe into the brain's deepest recesses, still cannot manipulate the human mind. Nor can any outside stimulus influence that remarkable faculty known as human will power." ³

Evidence That Mental Cases Are Normal to Themselves, But Cannot Express Themselves Due to a Brain Injury

If part of a man's brain is destroyed, for instance, the part that knows how to speak, to move tongue and lips to form words (aphasia) he becomes speechless. He may be able to babble sounds that make no sense, but he cannot hold an intelligent conversation. However (and this is very important), he still knows what he wants to say! He may be regarded as a mental case by some, but he is perfectly normal as far as he is concerned, to himself. This has been proved. He knows what he wants to say, but no matter how hard he tries

³ Anne Fromer, "Science Finds the Human Soul," *Coronet*, March, 1951.

he cannot say it because that part of the brain which controls the tongue and lips with its pattern of learned word formations has been destroyed; therefore, he cannot talk. He is just as normal as you or I, but he cannot express himself. He is much like a human being of adult age who has never learned to talk. But the intelligence is still there. None of the "I" has been damaged.

The same is true of other cases of brain injuries. There is no proof at all that you can remove a part of a man's personality piece by piece by removing a part of his brain. But when you do remove parts of his brain, sometimes, depending on which part is removed, he can no longer talk because that part of his physical memory, his word memory, has been destroyed.

But he can use another switchboard and learn to talk again! The *intelligence* required to learn to talk is not affected. Science knows today that your brain has a spare part, just as we have two eyes, two ears, two tonsils, two kidneys, two lungs, etc. For instance, we have two speech centers, one on each side of the brain. Normally, only one side is used. However, if one side of the brain is injured, the side which has stored memories of word formations, the patient becomes speechless. Like a newborn babe, he cannot talk. But the other side of the brain can be taught to speak again.

I only mention this fact of spare parts in the brain to give an interesting example that suggests a soul which exists independent of the body but is intimately attached to the body.

In an article in the December 11, 1948 issue of the *Saturday Evening Post* entitled "Half Your Brain is a Spare" by Milton Silverman and Kate Holliday, an interesting case is mentioned: "Then there was Jack Roberts, a graduate chemical engineer whose head had been pierced by shell fragments. Jack could talk, but his words made no sense. 'I knew what I wanted to say,' he told the doctors later, 'but I couldn't get the right words.' "

If Roberts' brain was damaged, as was proved by the fact that he couldn't speak sensibly, how did he know what he wanted to say? It certainly seems as if knowing what you want to say is a part of the soul's function and Roberts' inability to speak the right words was caused by the fact that the soul, after deciding what it wanted to say, was silenced because that part of the brain which controlled his speech had been destroyed. But as soon as a new part was educated, Roberts was capable of translating his thoughts into words through the medium of the newly educated portion of his brain.

Roberts knew what he wanted to say, but he couldn't "get" the right words. A man born on a desert island with no other human beings to communicate with knows what he wants, is entranced by beauty or adversely affected by ugliness, but knows no words to describe his feelings to others; he doesn't need them because there are no others. Words are merely symbols that we use to convey our thoughts to others. But Roberts' intelligence, his personality, his "I" was not affected by the injury to the brain.

Of course, it's true that brain injuries can cause loss of sight, hearing, partial or total paralysis, speechlessness, etc. That is to be expected since the brain is the material organ that receives light, sound, feeling, and, on the other hand, sends out instructions through the nerves to the muscles to perform tasks, but there is no evidence that a person's consciousness, the individual "I," can be removed piece by piece as some claim. There is much evidence that a person who has had a brain injury or deterioration of the brain cannot make known the fact that he, the "I," is still there because his ability to communicate with others has been destroyed. But there is no way to prove that he is or is not there in some cases. But it certainly must seem remarkable to the atheist that individuals have lived for even a day without a brain for, according to the atheist, without a brain the individual is no more.

No One Part of Brain Necessary for Memory

Professor R. N. Sweeney says:

Men have lost one or both frontal lobes of the brain with no apparent loss of memory or the ability to carry out skilled actions. Even though personalities may change completely under brain accidents, specific memories remain. They survive widespread destruction of the cerebral hemispheres.

Indeed, enough cases can be assembled to prove that no part of the brain is necessary for memory. The conclusion might be that memories are not stored anywhere—except that some part of the cerebral cortex must be left or the brain cannot work at all.

No anatomist, probing with electrodes or scalpels in the brain, has ever uncovered the seat of consciousness. Nor has any

proof been discovered that the activities of the conscious mind operate in the mechanistic way that it has been proved the unconscious activities of the brain operate.

No, the anatomists so far have traced the mechanics only, and have been singularly unsuccessful in understanding the operation of the higher mind . . . The activities of the mind are in a different realm. They are the activities of conscious will. They are the activities of the soul.⁴

The Puzzle of the Mental Genius

Suppose that you had the patience to read the Bible day after day continually, from beginning to end, until you had finished it. (The Bible contains exactly 773,693 words, according to Thomas Hartwell Thorne, British Biblical scholar, who counted them.) Suppose, then, that I asked you to recite the Bible word for word from beginning to end! You, of course, would think that I was hopelessly insane to make such an impossible request.

Yet, Elijah of Vilna, Chief Rabbi of Lithuania, never forgot a book after reading it once! According to records, he knew the Bible by heart and 2500 books besides! He could quote any passage *at will* from any of these books. He was greatly revered by the people of his time who thought of him as someone akin to a saint; even today, his memory is honored.

However, Elijah of Vilna did not like his miraculous ability to memorize books after reading them only once because his mind was always cluttered up with these hundreds of books that he had memorized so easily, with no real effort on his part. To him it was a bothersome nuisance. He would probably have preferred being normal as you and I, with the ability to forget.

So we have people today and have had persons in the past who, with little effort of their own, could perform what to the average person seems to be miraculously impossible feats.

Webb B. Garrison⁵ refers to several men who could perform feats which no scientist can explain today:

“Leor Gambetta, French statesman, could repeat thousands of pages of Hugo’s works backwards as well as forward.

⁴ R. N. Sweeney, “The Brain, Last Refuge of the Soul,” *Fate Magazine*, May, 1949.

⁵ Webb B. Garrison, “Unsolved Mysteries of the Mind,” *Coronet*, Feb., 1949.

“Richard Parson, famous Greek scholar, could quote whole pages from almost any author. . . .

“Harry Nelson Pillsbury, the American chess wizard, had an unbelievable visual memory. In exhibition matches he sometimes played as many as twenty blindfold games simultaneously—a feat requiring that he not only remember all of the more than 1,000 moves made, but also retain a mental picture of each move in relation to the proper chessboard.”

Shakuntala Devi, an Indian girl, recently gave the cube root of 24,137,569 (289) a few seconds after one of the scientists testing her in London had written down the number. She does not know how she can do this. It took her one second to find the cube root of 332,812,557 (693).

Fyfe Robertson says: “. . . with no more than the briefest glance she gives the cube or 4th root of a ‘perfect’ number with up to 9 figures, the 5th or 7th roots up to 14 figures, the 6th root up to 12 figures.”⁶

In the same article Robertson tells about Johann Dase who lived in Hamburg (1824-1861). Dase was stupid in everything but numbers. “He could multiply two 8-figure numbers in 54 seconds; two 20-figure numbers in six minutes; two 100-figure numbers in $8\frac{3}{4}$ hours—all in his head. Within seconds he found the square root of a 60-figure number.”

He also tells about George Bidder who was given the following problem at the age of 12: “If a pendulum swings $9\frac{3}{4}$ inches in one second, how many inches will it vibrate in 7 years, 14 days, 2 hours, 1 minute, 56 seconds—each year being taken as 365 days, 5 hours, 48 minutes, 55 seconds?” In *less than a minute*, he answered correctly, 2,165,625,744 $\frac{3}{4}$ inches!

There are many others. There is the very recent case of Wim Klein, a Dutch mathematical prodigy, who multiplied 854,736 by 395,627 in five seconds! He multiplied one 10-digit figure by another 10-digit figure in less than a minute.

Wolfgang Amadeus Mozart could listen to a complicated musical masterpiece requiring an hour or more to play and proceed home to write it down note by note!

Yes, memory is a wonderful thing; but where is it located? Is it the brain that remembers or is it the soul? You remember that it

⁶ Fyfe Robertson, “Human Calculating Machines,” *Fate Magazine*, July, 1951, p. 54.

was stated a few pages ago that no one part of the brain is necessary for memory, that large parts of the brain have been removed without ill effect, that so many different parts of the brain have been removed or destroyed by accident that it seems that although part of it is necessary or useful, any part of it can be removed as long as some remains. That means that something other than the brain does the remembering, as in Elijah of Vilna's case, of many millions of words in their proper order. But the brain is necessary, or a part thereof, to control the rest of the body, and to receive sense impressions.

We remember everything that has happened to us from early childhood. Hypnotists who have put patients in a hypnotic trance and have asked them questions about their childhood have proved this to be true. But memory is a mysterious thing. The subconscious, which many regard as the soul, has the memory, but the conscious person can't always get the name or scene it wants to remember. Then, suddenly, a few hours or days later perhaps, we remember the name of the person we've been trying to think of for days.

In other words, we knew the person's name all of the time. (This is proved by the fact that when someone suggests several names, the person knows that none of them is right. Still, he cannot "get" the right name.) It was buried there in the subconscious and we couldn't extract it. We remember everything, just as Elijah of Vilna, but for the average person it is buried in the subconscious and sometimes difficult to get at, just as it is sometimes difficult to find something in a file of papers. We know that it is there but we cannot locate it.

Sometimes a blow on the head causes temporary amnesia (the person cannot remember his name or his past life) but the memory is still there. He just can't consciously get at it. But a hypnotist may be able to get at it while the patients are in a trance state, or they may receive a mental or physical shock of some kind, and suddenly they remember their names and their past life.

So you see that you are really two persons—a conscious person and a subconscious person. This subconscious person is a great mystery even to modern day scientists. It has abilities that cannot be explained. It can do things that are beyond the power of mere matter to do. Since that is the case it is inconceivable that the subconscious person could be made of matter. These abilities, which will now be discussed, point conclusively to the fact that the soul

is not made of matter at all, but is spiritual in nature and superior to matter.

ESP—The Most Conclusive Evidence of the Soul

It is a fact which many scientists simply will not face that thousands of people have dreamed of events which occurred later on. It happens every day. Many of these dreams act as a warning not to go on a certain trip; later, those who dreamed of the warning find that if they had gone on the trip they would have been killed.

The atheist says that it is absolutely impossible to dream of an event before it occurs unless it is a coincidence. He means that he cannot believe that it is possible because he cannot explain it. Of course, it would be impossible if there were nothing more to a human personality than a material brain, because matter cannot see into the future. But if we believe that the soul is not made of matter and lives outside of time, it is quite possible.

(This subject of existing outside of time will be discussed in a future chapter in relation to the nature of God's existence.)

Of all the evidence of the soul, the most conclusive is the evidence of ESP (extra-sensory perception), the ability of many people to see "future" events in dreams or even in the waking life, or the ability of some to "read" minds or receive thoughts from others miles away.

You can, with little effort, prove the reality of ESP ability to yourself. This will be shown later after the ability has been discussed and several examples given.

Many books that try to show that God and the human soul do not exist totally ignore the scientific findings regarding extra-sensory perception. Since it cannot be explained it is conveniently omitted. But in spite of all of the obstacles of materialistic thinking ESP is receiving more and more verification by men of science as the years go by.

Today, many Christians believe that the spiritual quality of the human soul can be proved by the fact that many men and women, in their dreams, or in their waking life in some cases, see events which occur later on, sometimes months or even years in the future. Then again, they may "see" events which are happening at the time, but hundreds or even thousands of miles away.

Even an atheist will admit that a strictly material brain could not possibly see into the future or see events which occur at a distance. The only explanations or alternatives, to the Christian, are:

1—That the soul has these abilities of itself.

2—That the soul is given this knowledge by a spiritual person spiritually close by. This would explain why a person may have only one such experience in a lifetime. If it were really his own ability, one wonders why it cannot be used at will, at *any* time.

Ida Lupino, the movie star, suddenly stopped work on a Hollywood sound stage during World War II and informed those around her that her father had just been killed in London. This knowledge "came to her" suddenly in a telepathic way. Later, they were informed that he actually had been killed in a Nazi air raid on London not only on the exact day but at the exact time that she had made the sudden pronouncement.

How is this possible? Thousands of people have had such experiences. One modern theory explained it by saying that there is a very close spiritual link between those who love each other; that, spiritually speaking, we are *actually* as close to those we love as we would be if we were in the same room with them, even though, materially speaking, we are thousands of miles away from them.

This theory can be explained to some degree if we think of the human soul as something similar to a television set; we are "tuned in" to the same frequency of telepathic waves of those we love but not to the same frequency of others. We know that radio waves travel around the earth in a split second; therefore, if the human soul can receive pictures from others through the medium of telepathic waves, the idea of "seeing" what occurs thousands of miles away, *at the time that it occurs*, no longer seems so impossible as it might have, say, a hundred years ago. However, this theory does *not* explain how it is possible to "see" something which will happen in the future.

This "telepathic wave" theory is nothing particularly new. In George Washington's time, Swedenborg said that we tend to "be with" those who agree with us in mind, as far as our souls are concerned, and "far away" from those who do not agree with our particular genius. But it is an outstanding fact that most of these com-

munications are received from those who have a close blood relationship or a love relationship which is often stronger than a blood tie.

The Christian points out that there are thousands upon thousands of verifiable experiences of this kind which have occurred in our time, which occur practically every day, and have occurred since the beginning of recorded history.

But let's go on to the different types of abilities which this second body, the soul, demonstrates.

Luther Burbank, the horticultural genius, is not as well known for his telepathic abilities as for his genius in originating new varieties of plants.

For some years, Luther Burbank lived with his sick mother in Santa Rosa, California. Whenever she took a turn for the worse, and he felt that his sister, who lived some distance away, should be near at hand, he sent her a message by the "simple" process of "thinking" a message to her to come home. She always came, though God alone knows how she received these invisible communications, by mental telepathy.

R. DeWitt describes these experiences in this way:

Luther Burbank, horticultural genius of our time, scorned all things supernormal—yet he wrote the following statement, which is quoted verbatim: "I inherited my mother's ability to send and receive telepathic communications. So did one of my sisters. In tests made before representatives of the University of California she was able, seven times out of ten, to receive messages sent to her telepathically.

My mother was in poor health during the last years of her life. During these years I often wished to summon my sister. On such occasions I never wrote, telephoned or telegraphed her. Instead, I sent messages telepathically. Each time she arrived at my home in Santa Rosa, California, on the next train." ⁷

James Bartholomew tells the following about a school teacher named Dollie Board who taught school in Joplin, Missouri. Her experience is classed under the type of experience known as precognition; the ability to know what will happen before it actually occurs.

⁷ R. DeWitt Miller, "Forgotten Mysteries," *Coronet*, Nov., 1942.

On November 30, 1938, while she was quietly teaching her class of primary children in a Joplin school, a feeling of apprehension began to bother her. As she faced the class room she felt a strange and overpowering sense of impending disaster. She "knew" that something terrible was about to happen.

Miss Board felt that she must get the children out of the class room at once. . . . She rose at her desk and told the children to leave the room. . . .

As the thirty-four pupils under her care left the building, a loud roar sounded from the empty classroom. Clouds of dust filled the corridors and burst from door and windows.

The entire ceiling of Miss Board's room, composed of heavy plaster and metal lath, had fallen.

. . . Superintendent Elliott subsequently stated that undoubtedly every child in the room would have been killed or maimed if they had remained.⁸

Within the last several years scientists at Duke University have made thousands of experiments to determine whether or not ESP can be verified in the scientific laboratory. The results, according to the scientists who conducted the experiments, have been so conclusive in favor of ESP that there is no longer a reasonable doubt concerning the telepathic ability of the human mind, which I call the spiritual soul.

J. B. Rhine, professor of Parapsychology at Duke and author of *The Reach of the Mind*, says: "Through laboratory experiments at Duke University, we who have labored there for seventeen years know that communication from one mind to another without the aid of the senses is an established occurrence."

These tests are described in great detail in the book, *ESP After Sixty Years*, by several scientists at Duke University. About a million tests were made over a period of seventeen years.

Rhine uses a special deck made up of twenty-five different cards in five different suits. These cards are thoroughly shuffled by the investigators. They are placed face down so the subject cannot see their faces. The subject is then asked to guess the name of the top card, and so on, down through the deck. According to the laws of chance, the subject should be able to guess up to five of the twenty-

⁸ James Bartholemew, "Dollie Board's Premonition," *Fate Magazine*, March, 1950.

five cards correctly. Often, however, ten cards are guessed correctly by certain subjects repeatedly. Some of the most exceptional subjects are even able to guess *every one of the twenty-five cards correctly*—an “impossibility,” according to the laws of chance!

There is only one chance in 298 trillion of naming the cards in a shuffled deck of twenty-five cards correctly in their proper order. Yet, some subjects have done just that, under scientific laboratory conditions!

Professor A. Hardy of Oxford, a “hard-boiled” scientist, as one man described him, president of the zoological section of the British Association for the Advancement of Science, recently told that association that: “. . . no one who has examined the evidence of telepathy with an unbiased mind could reject it, particularly in view of experiments that have passed scientific statistical tests.”

It is impossible for many people to believe that anyone could possibly “see” what is happening perhaps thousands of miles from where they happen to be at the time. Yet these things have occurred so many times that no one who has really looked into this evidence can conscientiously doubt that they have actually occurred.

The following is taken from the January 18, 1951 issue of the newspaper, *The Western Star*, of Lebanon, Ohio:

“On the night of November 29, Mrs. William T. Russell of Yonkers, New York, awoke from a dream in which she saw the smoke of battle and her son fatally wounded in Korea. He pleaded, ‘Don’t cry, Mother, please don’t cry!’

“The dream was so realistic that she frantically awakened her husband and wrote a notation on a bedroom calendar. On December 26, the Department of Defense sent a telegram to Mrs. Russell, notifying her that her son had been killed in action on November 29 in North Korea and had been buried there.”

Berthold Reese convinced many famous men of his time, including presidents and kings, of his ability to read minds. In the United States, he is known particularly for his ability to read Thomas Edison’s mind repeatedly, under scientific laboratory conditions.

Bascom Jones Jr. tells the following: “. . . Edison wrote, in part, ‘I saw Reese several times and on each occasion I wrote something on a piece of paper when Reese was not near or when he was in another room. In no single case was one of these papers handled by Reese and some of them he never even saw, yet he recited correctly the contents of each paper. Several people in my laboratory had the

same kind of experience and there are hundreds of prominent people in New York who can testify the same thing.' " ⁹

Here is one such experiment, as related by R. DeWitt Miller, famous author of "Forgotten Mysteries":

Thomas A. Edison throughout his life was an outspoken skeptic about things supernatural. However, at least once during his career, the distinguished inventor admitted that he was witness to an utterly inexplicable demonstration.

To test the alleged clairvoyant faculties of a certain Bert Reese, Edison performed the following experiment:

Reese was placed in one room of his laboratory, under the surveillance of one of Edison's assistants. Edison himself entered another room quite a distance away, closed the door, and wrote on a slip of paper: "Is there anything better than hydroxide of nickel for an alkaline electric battery?"

He then folded the paper, placed it in an inside pocket, and returned to the room where Reese was waiting.

As Edison entered the door, Reese said: "There is nothing better than hydroxide of nickel for an alkaline electric battery."

Edison at once ruled out coincidence. Fraud seemed impossible. To the end of his days, the inventor confessed himself completely unable to explain the incident.¹⁰

A skeptic may say here that it was only a very clever trick and that magicians do the same on the stage. That isn't true. The author has read many books on magic, by the best men in the field, which revealed the secrets of thousands of magical effects from swallowing a handful of needles to causing an elephant to disappear, and there is no conceivable way that Edison could have been tricked under these conditions. Any magician or stage "mind reader" will verify that statement.

There are many methods that a magician can use to pretend to read someone's mind, but no magician could possibly do so under the laboratory conditions that Edison imposed, unless he actually had the ability to read minds. Under laboratory conditions Thomas Edison proved the reality of mental telepathy. That is scientific proof.

⁹ Bascom Jones, Jr., "The Man With the Gimlet Eyes," *Fate Magazine*, April, 1951.

¹⁰ Miller, *op. cit.*

Let me tell you how a magician can be fooled, and thereby, show the difference between a fake and a genuine mind reader.

For an example I will use a very mystifying trick which seems miraculous to those who do not know how it is done. The magician states that for his next effect, he will walk down into the audience and take a seat among the spectators. He then asks someone (preferably a well-known character of good moral standing) to call out the name of any card in a deck of playing cards. Next he asks that person to go up on the stage, pick up a pack of cards lying on a table and look for his card.

The amazed spectator finds that his card is not in the deck. Upon counting the cards, he finds that there is one missing. There are only fifty-one. The magician explains "modestly" that he has the ability to see in the future; that, a few hours before the show, he looked into the future, sensed which card the spectator would pick, and removed it from the deck. As he says this, he takes the card from his pocket, marches on the stage from his seat among the spectators and shows the man his card.

Now—that is a trick. It seems to prove that the magician has psychic powers. But if you challenged him to prove his supposed mind-reading ability in the scientific laboratory, he would not be able to do it, because a scientist would make sure that the magician would not use his cards, but that a new, unbroken pack of cards would be used. In other words, the magician, under scientific laboratory conditions could not perform the trick, because it requires previously prepared cards.

Edison used these strict laboratory conditions (which a fake mind reader hates) and no trickery was possible.

Because ESP is such a serious subject, I believe that magicians should refrain from pretending to duplicate this ability by trickery, for the skeptic or atheist soon learns to blame *all* of these occurrences on tricks. It is all right for a magician to pull a rabbit out of a hat, or to perform the usual run of tricks, as long as he explains that there is a trick (which can be explained naturally) to them, but he is lying when he claims that he has supernormal powers, if he uses trickery.

On November 12, 1951, Arthur Godfrey related a personal experience over his morning radio program, in which he tried to "fox" a mind reader. The mind reader asked him to write the name of

one of the Chordettes—a singing quartet on Godfrey's program—on a slip of paper, and concentrate on it.

Godfrey wrote down one name, but foxed the mind reader by concentrating on the name of one of the other Chordettes. This, of course, would reveal whether the mind reader actually read his mind, or somehow found out what was written on the slip of paper. Godfrey was astounded when the mind reader told him the name of the Chordette on which he had concentrated, but not the name of the one that he had written on a slip of paper, proving beyond a reasonable doubt that the mind reader had actually read his mind!

Kurt Singer tells how Dr. Franz Polgar, well-known telepathist, read the minds of such well-known persons as Lowell Thomas, Bruce Barton, etc.:

In New York in 1944 a group of celebrities were gathered at a War Bond Rally at the Dutch Treat Club.

Polgar offered to obey any mental commands. Lowell Thomas, Bruce Barton, Alex Osborne, an advertising executive, and William Chenery, editor of a nationally known periodical, went into a huddle. They started tossing their thoughts in Dr. Polgar's direction and he began to move like a robot. He walked over to Thomas, kneeled, removed the commentator's left shoe, placed it on the dinner table and put two heaping teaspoonfuls of sugar into it. The four men gasped. It was what they had willed. . . . At the University of North Carolina in May, 1950, Dr. Polgar told a group of students in a psychology class that he would be glad to obey any command that they broadcast mentally. So they silently yelled at him to find a pair of clippers concealed in the pocket of someone in the classroom. He removed the clippers from the young man's pocket, made his way to another student, begged this boy's pardon and then, doing as he was mentally directed, cut a V-shaped design in the student's hair.¹¹

For a person to know the thoughts of others is startling enough; but when a person can see what is occurring thousands of miles away, one begins to wonder if the soul is limited by time or space at all.

John William Dunne, British scientist who designed Great

¹¹ Kurt Singer, "The Mind Tinker," *Fate Magazine*, Dec., 1951.

Britain's first military plane, has written an amazing work entitled, *An Experiment with Time*. His investigations were inspired by several outstanding dreams of things that occurred thousands of miles from where he happened to be at the time that he experienced the dreams. Later, the dreams were verified by the actual occurrences. Many people of modern times have had such experiences, perhaps not as outstanding or numerous as Dunne's, but startling enough to those who experienced them.

Swedenborg had many such experiences during his lifetime and became known throughout Sweden for his ability to see things occurring hundreds and even thousands of miles from where he happened to be at the time. He was even kidded by the Queen of Sweden about this ability because she did not believe in such things until Swedenborg one day convinced her beyond doubt that such things were not impossible at all, when he informed her of a very private matter known only to her and her brother, who had died shortly before. When Swedenborg told her of this private matter in order to convince her of the reality of such powers, she was prostrated with astonishment and exclaimed, "There is only God and my brother who can know what he has just told me," to her maids of honor, and other ladies of the court. Some of Swedenborg's other experiences will be mentioned later.

Dunne's experiments, conducted under scientific conditions, extended to groups of Oxford students whose dreams were recorded over a period of time. The scientists engaged in controlling and checking the reports found that there were more dreams of events occurring after the dreams were written down than dreams of events in the past.

Many people can recall situations in which they seem to remember that they have gone through the identical experience previously. Dunne believes that this is caused by the fact that the person dreamed of the situation before it actually occurred, and when it happened in his waking life, he remembered the half-forgotten dream.

During his high-school days my brother delivered evening papers over a period of about four years. His route consisted of about seventy customers. On Saturday mornings he collected the money due him.

One Saturday afternoon he came to me and said in a rather puzzled voice: "You know, a funny thing happened today. Last night

I dreamed that one of my customers paid me for a month instead of for a week. She's never paid me for more than a week at a time so I took for granted when I woke up that it was just another silly dream. But when I got to her house this morning she paid me for four weeks! You could have knocked me over with a feather! I was thinking about the dream when I knocked on her door, and how silly it was, and then the dream came to life right there in front of me."

In discussing this happening with a friend of mine many years later, while we were on the subject of mental telepathy, my friend, who looks with suspicion on anything supernatural, shrugged it off with the one word explanation—coincidence.

What he meant, of course, was that the lady just happened to pay my brother for a month's supply of newspapers on the morning after he dreamed that she had.

At first, this "coincidence" explanation sounded possible to me, but when I took the trouble to figure out the odds against dreaming of the occurrence the night before it happened, I came up with the fact that my brother had just one chance in 88,200 of dreaming the dream about the right customer on the right night—if he dreamed about one of his customers every night! Since he delivered the paper route for four years or 1260 days (Sundays subtracted) and the route consisted of seventy customers, he had one chance in 70×1260 , or 88,200. Actually, he had much less chance because he certainly didn't dream about one of his customers every night for four years, and this puts the likelihood of dreaming the right dream about the right person on the right night beyond the laws of chance.

In my childhood, I was very much impressed by a conversation that took place between my mother and a neighbor lady. The neighbor was telling of an experience that she had had.

One afternoon several years previously (this occurred before she had moved to our neighborhood) as she went about her work in her home, she heard the ticking of a clock, or what seemed to be a clock. She was in the living room at the time and couldn't understand where the ticking was coming from, for there was no clock or watch in the room. She took for granted that there must be a natural explanation for the ticking sound and went about the room trying to find the object from which it originated, thinking of various fantastic explanations for the presence of a hidden clock or watch in order to explain it.

Gradually the ticking sound grew louder and louder until it dominated her consciousness, giving her the feeling that something cataclysmic was about to occur. She stood there in a listening, half-hypnotized state, feeling disaster approaching, but not being able to explain it or do anything about it.

Suddenly, a terrific explosion sounded in the room. This scared her so thoroughly that she almost fainted from fright. After regaining her equilibrium, she looked about the house, but it appeared to be the same as usual. The explosion had seemed so real to her that she had thought that it actually occurred in her home.

The feeling of depression did not leave her. A few hours later she received a telegram which informed her that her son, who worked on the railroad, had been killed in a train wreck many miles away.

She must have heard the sound of the crash telepathically, but the ticking of the clock remains unexplained, unless you assume that it was a method used to attract her attention.

True, we cannot explain how a person can know what is happening at the same time many miles away or what will happen in the future, but a miraculous occurrence, after all, is not impossible merely because we can't explain it. Many things that scientists cannot explain are not even regarded as miraculous; magnetism, gravity, life, etc. are accepted as realities although just as mysterious.

Hereward Carrington says: "But this all depends on our definition of a 'miracle.' If, by this, we mean something obviously and innately impossible, then, of course, miracles do not exist! But if we mean, merely, occurrences which run counter to ordinary, normal experience, then such things may very well happen, for we do not know all the laws of nature!"¹²

In other words, a scientist ceases to be reasonable if he refuses to accept something that he cannot explain simply because there are no *known* laws to explain it. Let scientists remember that we are all as children as far as complete knowledge of all things is concerned. To refuse to accept facts simply because they cannot be explained is not understandable to me for a fact does not lose its reality until it is proved to be false.

Edison said: "We do not know what electricity is, we only know some of the things that it can do." The same is true of other accepted phenomena—waves accompanying the electron, the multiplic-

¹² Hereward Carrington, *The Story of Psychic Science* (London: Rider and Co., 1930).

ity of dimensions in which electrons move, the nature of space, the mystery of reproduction—all are accepted mysteries in the scientific world. Don't tell me that atheists do not accept the reality of many mysteries. They only select those in which they *want* to believe!

Since scientists cannot explain the first cause of many forces but accept them as facts, why is it that many of them (not all) refuse to accept evidence of other forces no more mysterious and with just as much, and often much more, scientific confirmation? Mental telepathy and pre-cognition have been demonstrated as realities in the scientific laboratory repeatedly. Yet many scientists still refuse to accept them as such. (To really appreciate this, read the skeptical letters received by scientists at Duke University which are included in the latter part of the book, *ESP After Sixty Years*.)

I suspect that it is based on feeling alone, not on impartial reasoning. I suspect that many intelligent men do not accept telepathy, prophecies, miracles, etc. because they do not want to accept them. If they accepted them they would be forced to accept the existence of God, and that idea is distasteful to them for many reasons.

We believe what we want to believe. Arnold Lunn says, in *Science and the Supernatural*: "The evidence for evolution, for instance, is far weaker than the evidence for telepathy or for ectoplasm; but almost all scientists accept evolution, and, until recently, most scientists rejected telepathy."

Emanuel Swedenborg, the eighteenth-century scientist and philosopher, who has written more works on the soul and its relation to the body than any other man in history, had many experiences of the kind mentioned previously. Only a few can be mentioned here.

Immanuel Kant, the famous philosopher who lived in Swedenborg's time, mentioned the following incident to one of his friends, Charlotte de Knobloch, in a letter written to her in 1768:

"On Saturday, at four o'clock P.M., when Swedenborg arrived at Gottenburg from England, Mr. William Castel invited him to his house, together with a party of fifteen persons. About six o'clock, Swedenborg went out, and after a short interval returned to the company, quite pale and alarmed. He stated that a dangerous fire had just broken out in Stockholm, at Sundermalm (distant three hundred miles from Gottenburg) and that it was spreading very fast. He was restless and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his

own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed: 'Thank God! the fire is extinguished the third door from my house.'

"This news occasioned great commotion among the company. It was announced to the governor the same evening. The next morning, Swedenborg was sent for by the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it began, in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city; and as the governor had thought it worthy of attention, the consternation was considerably increased, as many were in trouble on account of their friends and property, which might have been involved in the disaster. (Notice here that no one questioned the word of Swedenborg, not only because he was a famous man or because he was known for his honesty and goodness of character, but also because he had already made a name for himself on other occasions with this ability to see things occurring far away.)

"On Monday evening, a messenger arrived at Gottenburg, who was despatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On Tuesday morning, a royal courier arrived at the governor's with the melancholy intelligence of the fire, of the loss it had occasioned, and of the houses damaged and ruined, not in the least differing from that which Swedenborg had given the moment it had ceased: the fire had been extinguished at eight o'clock." ¹³

In the same work, William White gave the following incident in Swedenborg's life:

. . . Soon afterwards Swedenborg left Stockholm; and we find him in July, 1762, at Amsterdam. Jung Stilling received from a friend the following interesting anecdote respecting him at this time. "I was in Amsterdam," says he, "in 1762, in a company in which Swedenborg was present, on the very day that Peter III, Emperor of Russia, died. In the midst of our conversation his countenance changed, and it was evident that his soul was no longer there, and that something extraordinary was passing in him. As soon as he came to himself again, he was asked what had happened to him. He would not at first

¹³ William White, *Life of Swedenborg* (Philadelphia: New Church Book Center).

communicate it; but at length, after having been repeatedly pressed, he said: 'This very hour, the Emperor Peter III has died in prison,' mentioning at the same time the manner of death. 'Gentlemen will please to note down the day, that they may be able to compare it with the intelligence of his death in the newspapers.' The newspapers subsequently announced the Emperor's death as having taken place on that day.

In February of 1772, the Rev. John Wesley, founder of Methodism, wrote Swedenborg that he would like to see him on his return from London, which would be in a few months. Swedenborg replied by letter that that would be too late because he (Swedenborg) would pass on to the spiritual existence on the twenty-ninth of March. He died on that day. One of those present at his death bed said: "He was as pleased as I should have been, if I was going to have a holiday, or going to some merry-making."

Extra-Sensory Perception Among Your Friends

Some may say here: "This is all very well, but suppose that I am a 'doubting Thomas.' I'm not sure whether I can believe all of these cases which are supposed to have happened to others. Is there any way that I can prove these things for myself?"

Yes. In the first place, you don't have to go far to find examples of ESP among your own circle of friends. Experiences of this kind are so common that you have only to ask your friends or neighbors in order to find verification for them. It needn't be an embarrassing question; you can say that you have read that such things are quite common and you wonder if your friend has ever had a dream of an event that occurred later on or knows of anyone who has had such an experience. You might also ask if your friend has ever had the feeling that something was about to happen, and later found that it actually did occur many miles away. You are going to find that these things are so common that everyone, no matter who you may query, has either had personal experiences of a supernormal nature or knows of someone who has experienced them.

No matter where you may go, people in every country on earth will furnish you with evidence. Try it; ask the next person you meet—your wife or husband, the person who works next to you or

even your barber. I have tried it repeatedly and have found that those whom I have questioned remembered experiences of their own or of someone close to them.

Even if you doubt the entire world there are probably a few of your friends whose word you rely on. Ask them for personal experiences and you will be convinced.

ESP Experiments in Your Home

Over the past twenty years Whately Carrington has made a scientific study of mental telepathy. He has been particularly interested in finding a simple method whereby the average person can prove the existence of his own telepathic abilities. Here is the method, described in a few words:

Give your wife, husband or friend a pad of paper and a pencil. Pages of pad should be numbered in one, two, three order. You then go into another room with a pad and pencil for yourself and draw a *simple* picture of any object—a star, a cross, a box, a tree. The person in the other room should attempt to keep his mind a perfect blank, trying not to think of any object but to keep his mind open to receive any impressions. One author suggests thinking of a white, blank wall. After the person on the sending end has drawn the picture, he should concentrate on it and nothing else, so that the person on the receiving end in the other room receives a clear picture of it. Draw about ten pictures in a row, allowing about five minutes for each picture. The person doing the drawing should have a watch with him so that he can call to the other person when he wants to start a new picture.

After you have drawn as many pictures as you have the patience to draw at one sitting, compare pictures. But don't expect success immediately and quit trying if the first few experiments are failures. That is the mistake that most people make. The experiment is more successful if there is a close link between the sender and the receiver—a man and wife who have an intimate spiritual union, often "feeling" the thought of the partner before it is expressed, or a mother and son between whom there is a close spiritual tie, or even two friends who have developed the kind of friendship that needs few

words to express itself because from the habit of years they have learned to know each other's thoughts and feelings at a glance and know immediately when something is "wrong" even though not one word has been exchanged.

If you are having a party, make a game of sending telepathic pictures. One person leaves the room and draws the original picture while the other guests, in another room, each furnished with a pad and pencil, try to keep their minds blank until the form of an object seems to come from nowhere. A jolly, pleasant atmosphere where everyone is relaxed and feels friendly and agreeable to the others helps; in fact, it is almost a necessity.

If you are drawing the picture, try to concentrate on it and nothing else. If you are on the receiving end, think of a blank wall or a large square of white. Don't try to think of an object. Put down the first thing that comes to your mind.

Many people wonder why extra-sensory perception and pre-cognition experiences are, seemingly, limited to certain individuals while they have never had such experiences to any very satisfactory degree. There is actually a very good reason for this; several reasons, in fact.

In the first place, life would be a very different affair if we were able to see into the future unrestrictedly and know what would happen to the end of our lives. If you had known ten years ago that you would be in the position that you are now, would you have been grateful for the information? Perhaps, and perhaps not.

In the second place, many, if they were able to see into the future, would use the ability for selfish ends; a gambler, for instance, could win continually by this means. A man could become a millionaire in a few weeks time at the race track if he were able to see only a few minutes into the future.

In the third place, such an ability would restrict the free operation of the will, and, in so doing, would be morally harmful.

We will see later that there is some question whether or not ESP and pre-cognition are abilities of the individual at all. People have a tendency to claim abilities for their own when that is how it appears; but it is not necessarily true.

There are conservatively a few hundred thousand recorded cases of ESP. Most, of course, have not been recorded since they happen to so many people; are so common, in fact, that most people do not

even regard them as unusual. The idea that all without exception are coincidences is impossible to believe for there are too many of them. The evidence is overwhelming, as anyone who has taken the trouble to study these recorded experiences knows.

ESP After Sixty Years, the book previously mentioned concerning experiments at Duke University, has this to say:

Walter Franklin Prince of the Boston Society for Psychic Research sent a questionnaire to ten thousand persons listed in *Who's Who in America*, asking if they had ever had a veridical unexplainable experience or could testify to the authenticity of such an experience. Of 2,263 answers, 430 answered affirmatively. Prince proceeded to analyze and discuss the cases reported with the affirmative answers.

Think of it! One out of five of those who answered the questionnaire stated that they had had experiences which they could not explain or knew of someone who had had them. And all of them were exceptionally outstanding people or they would not have been listed in "Who's Who."

Many great scientists do believe in ESP as an established fact. Alexis Carrel, scientist associated with the Rockefeller Institute, is one of them. There are many others.

Those who cannot believe in ESP as a reasonable phenomenon should remember that there is a library in Paris which contains a room that is filled with obsolete scientific works which are now regarded as untrue, although, at the time that they were written, millions of people no doubt thought that the so-called scientific facts stated in them were reliable. The scientist who cannot change his mind to accept new evidence has lost his usefulness and is ready for the bone yard of obsolescence.

Purely materialistic reasoning is often the height of nonsense. As J. B. S. Haldane says, in *Science and the Supernatural*: "You see, I distrust my reasoning powers because bitter experience has shown me that my most logical theories are often wrecked by horrid little facts."

R. DeWitt Miller gives an excellent example of this ostrich attitude of hiding from facts that do not agree with pet ideas and Godless attitudes toward life.

DeWitt Miller tells about Daniel Douglas Home, in his book,

True Stories of the Supernatural, known also as *Forgotten Mysteries*. Home was able to rise in the air without visible support, to hold very hot coals in his hands without burning them and to perform other "impossible" things. In 1870, Home was investigated by the famous scientist, Sir William Crookes, inventor of the X-ray tube. In referring to Crookes' investigation of Home, Miller says: "He stated that, under conditions of perfect control, Home had floated in the air supported by an unknown force, and had handled red hot coals without injury. Objects in Home's vicinity had been moved by an unknown force.

"Because of that report Crookes carried to the grave the stigma of having once been a fool and a dupe. Yet he never changed his mind. Twenty years later he wrote: '. . . I find nothing to retract or to alter. I have discovered no flaw in the experiments then made, or in the reasoning I based on them.'

"Let it be noted to the eternal shame of the Royal Society, of which Crookes was a Fellow, that *not a single* member would even attend one of Crookes' experiments with Home."¹⁴

Who knows? Perhaps they were afraid that they would find something which would make it necessary for them to junk their work of a lifetime and begin from scratch again. It takes the toughest kind of courage to accept something new when it affects you *personally*. But so-called scientific conclusions become unscientific when personal feelings hamper, twist and distort them.

Lunn states: "I do object to the pretense so common among popular scientists of parading private opinions as if they were the assured result of scientific research."¹⁵

A simple soul can say: "Why—here is one of the most famous, most brilliant scientists of today, and he says that there is no soul. Certainly *he* must know! He is so much more versed than I am!"

But in reality, scientists spend their lives in the study of material things, not spiritual things, and are no more capable of giving an accurate judgment on spiritual matters than the man on the street.

Where is your soul and what form does it have? The purpose of the next chapter is to show that the soul is not a formless heap of "next to nothing" but that the soul has a spiritual body which it

¹⁴ R. DeWitt Miller, *True Stories of the Supernatural* (New York: Grosset and Dunlap, Inc., 1947).

¹⁵ Lunn and Haldane, *op. cit.*

controls, just as the material brain has a physical body which it controls; that the spiritual body is the real you, and, being intimately connected to the physical during life on earth, gives it its life. In other words, no material body has a life of its own. It is your spiritual body which enables you to live and move.

Swedenborg explains this so well that I quote him here from his work, *Miscellaneous Theological Works* (pp. 272-273):

. . . the soul flows into the human mind, and by this into the body, and carries with it the life, which it continually receives from the Lord, and thus transfers it mediately into the body, where, owing to the closeness of its union, it makes the body appear to live; whence, and from a thousand testimonies of experience, it is evident, that what is spiritual united to what is material, as a living force with a dead force, causes man to speak rationally and to act morally. It appears as if the tongue and lips spoke from a certain life in themselves, and as if the arms and hands acted in a like manner; but it is the thought, which in itself is spiritual, which speaks, and the will, which likewise is spiritual, which acts, each by its own organs, which in themselves are material, being taken from the natural world. That this is the case, appears in the light of day, provided this consideration be attended to. Remove thought from speech, is not the tongue dumb in a moment? so, remove will from action, and do not the hands in a moment become still?

. . . That man is a rational (reasoning) being by virtue of the union in him of spiritual existences with natural, is evident from the analytical nature of his thoughts; and that he is a moral being from the same cause, is evident from the propriety of his actions and the graces of his demeanor; these he possesses by virtue of his faculty of being able to receive influx from the Lord through the angelic heaven, which is the very abode of wisdom and love, thus of rationality and morality. Hence it may be perceived, that a spiritual and a natural constitution being united in man, is what enables him to live as a spiritually natural man. The reason that he lives in a similar and yet dissimilar manner after death, is, because his soul is then clothed with a substantial body, as in the world it was clothed with a material body.

A Simple Method of "Finding" Your Soul

Anyone can hum, whistle or sing a favorite tune. Everyone does at some time or other.

You know that you can hum, whistle or sing because of the vocal chords that are situated in the voice box in your throat. You "throw" carbon dioxide out of your lungs and through these vocal chords. They vibrate like piano strings, or a rubber band stretched between two nails, and their length, which is changed and varied by the control of the soul through the brain, causes the proper high to low notes that you want. This is an automatic operation which you don't have to think about. Without exhaling, you cannot hum, sing or whistle.

But did you ever realize that you can hum a tune, to yourself, without breathing? Try it. First, hold your breath. Then, *think* the tune for "My Country 'Tis Of Thee" while you are holding your breath. You will find that you can think any tune that you know perfectly; in fact, much more perfectly than you can hum, whistle or sing it, for even the highest and lowest notes can be reached easily when you think a tune while you are holding your breath, although your voice cracks and finds it impossible to reach those very high or very low notes when you actually hum, whistle or sing the melody.

For instance, try singing the National Anthem:

O, say, can you see, by the dawn's early light, What so proudly we hailed at the twilight's last gleaming . . .

Your voice will crack at the high notes unless you have an exceptionally good one, but you can sing it perfectly, to yourself, while you hold your breath.

Many of the classics in music cannot be sung, whistled or hummed, either because they are too fast, reach notes too high or low, are too complicated or have more than one melody playing at the same time; but after you learn to know them perfectly they can be imagined or thought perfectly.

I can think a very fast Beethoven sonata for piano, or a composition for violin and piano, even though the speed at some points is about twenty notes per second. But it would be impossible for anyone to hum, whistle or sing them.

Musical Memory

Many musicians have memorized thousands of musical masterpieces; altogether, they would consist of many millions of chords and notes! Here we can really appreciate the awesome ability of the soul to remember.

One man in a lifetime can remember perfectly the musical selections of hundreds of composers. If all in his memory could be played in unbroken succession they would require many weeks to play.

It is certainly amazing to realize that one soul can remember many millions of musical notes in their proper order, with their proper length of duration. In addition, the soul can almost immediately recollect the proper melody and composer if only a few notes are taken at random from one selection and played to recall the memory.

Emotional Effect of Music

The fact that inspirational music stirs the emotions, inspires, stimulates, moves to joy or its opposite, creates moods of innumerable variations, is, to me, one of the outstanding proofs of the existence of the spiritual soul.

To believe that the emotional effects produced by great musical works are merely chemical or electrical reactions in the brain is not understandable to me, for music affects individuals differently, while brain cells in one individual are basically the same in structure and function as in another.

Music can express feelings which words can never convey. The soul is superior in its ability to express that which cannot be put into words but only into the musical language which is a language of the soul. A feeling of love, for example, can never be satisfactorily expressed in words but must turn to the musical language for a medium of expression. Listen to a great symphony, a string quartet, or a piano concerto. Then try to express the feelings which the music gave you, in words. It is completely impossible. Music, the language of the soul, will probably be used as a form of expression in the future life, and developed there to its fullest degree.

5

WHAT IS A SPIRIT?

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

—John 3:12

Now that we have gone over the evidence of the soul which I would call conservative, because it has been investigated and verified by men of science, the time has come to look into the evidence of *seeing* the spiritual body which is a part of the soul.

Let me emphasize, however, that this spiritual body, which everyone has *now*, and has been seen in thousands of cases, is *not* the soul itself but is, as Hereward Carrington puts it, the vehicle of the soul, just as the physical body is the vehicle of the brain.

Ghost Stories Are For Children

When you were a child you probably heard many ghost stories from members of your neighborhood gang, friends in school, etc. But now that you are older, you have "put away childish things." The idea of ghosts or "spooks" hovering around in haunted houses and various other localities probably seems ridiculous to you. You can no longer believe in such childish nonsense.

That is why I warn the reader for his own sake not to confuse his childish memories of what a ghost is supposed to be with the evidence of the spiritual body, for there is all the difference in the world between the two!

The spiritual body of the person seen is so much like the physical

body in appearance that *it is almost always mistaken for the physical person!*

Remember also that the Bible is full of examples of people who have been seen in the spirit and that modern evidence is only a confirmation of what Christians already should believe if they really believe what is stated in the Bible.

It is certainly true that there must be something more to a human being than his physical body if he is to survive after death. For instance, many people insist that their bodies be cremated after death and the resulting ashes scattered to the four winds. If there is nothing more to us than our physical bodies, then it is a simple fact that there is no such thing as a life after the death of the body, for, even without cremation, the body, after death, changes chemically and returns to dust. "Dust thou art and to dust shalt thou return."

We have already discussed the fact that the soul is the real personality of man, while his physical body is only a material instrument that this spiritual personality, the soul, the "I" uses to perform material actions in a material world and to see, hear, taste, smell and feel material things.

In other words, the Christian should believe that all people are essentially spiritual and that the spiritual personality leaves the physical body at the moment of death.

But if each of us are spiritual personalities, why can't we see our spiritual bodies—our souls? Of what does the spirit consist? What is it made of and what form does it have? It could not be made up of atoms or it would be physical.

Christ said: "A spirit does not have flesh and bones . . ." How, then, in a life after physical death can one spiritual person see another spiritual person?

Perhaps we had better look into the evidence of this spiritual body before we come to conclusions.

Evidence of the Spiritual Body

Arthur Godfrey had an experience in which his father came to him in a dream at approximately the same time that he died many miles away. Thousands of such experiences have been recorded in modern times. But Arthur Godfrey's experience was very

mild compared to the experience of many thousands of people who, while awake, not asleep, have seen the double of a person who, upon later checking, died at approximately the same time far away.

R. DeWitt Miller says: "The first orderly investigation of life after death was begun in 1882 by the British Society for Psychical Research. The records of this society contain tens of thousands of cases, falling into certain general classes. The most startling of these is the 'deathbed vision.' There are thousands of apparently reliable cases in which a phantom double of a person was seen at the exact instant of the person's death. Often the phantom was seen by someone thousands of miles from the death scene."¹

In the Bible we read much of those who have been seen in the spirit. For instance, Christ appeared to His disciples after the crucifixion as they hid in fear of the Roman soldiers behind locked doors. Then He disappeared as suddenly as He had appeared. We read of many such appearances and disappearances in the Bible. Peter and Paul were freed from imprisonment by angels who suddenly appeared to them. Angels appeared to the prophets, to Mary and John and many others. I want to point out here that these Biblical occurrences are very similar to what modern investigators refer to as astral projection. In other words, "astral projection" is simply a modern term for the same phenomena that occurred in Biblical times. These things are possible because every human being, including the reader, has a spiritual body *now*. That is why life after physical death is possible. Because the life is in the spiritual body, while the physical body only receives this life temporarily through the medium of the brain and nervous system.

During life on earth there is a connection between the physical body and the spiritual or astral body. The connection is what modern investigators refer to as the astral cord. Through the medium of the astral cord, the life-force is transferred from the spiritual body to the physical body. During astral projection, when a person leaves the physical body temporarily, apparently the astral cord is elongated and can be for hundreds of miles because it is not made of material substances, but of a substance about which we know practically nothing. It is this "phantom double" which Miller refers to which is the spiritual or astral body. A person is seen at the time of death perhaps hundreds of miles from the death scene. It is the astral or spiritual body of the person which is seen. We must remember,

¹ R. DeWitt Miller, "Reports from the Dead," *Coronet*, Oct., 1941.

however, that the person seeing the phantom must be receptive at the time; that is, his own spiritual eyes must be opened to see the one who is attempting to manifest himself to him, and that is why one person in a group may see the double while the others may not.

Perhaps the strangest part of these experiences to the person who is used to investigating them is the fact that the double of the person that died was wearing exactly the same clothing.

The following experiences also emphasize this fact, but one more thing is also brought out; that this spiritual body is seen not only at the moment of death but perhaps weeks or even years after death! Notice also, please, that these persons seen are not "ghostly" at all, but are so much like the real persons that they are mistaken for the actual persons in their physical bodies!

This was the experience of Dr. S. Weir Mitchell, former president of the Association of American Physicians and of the American Neurological Association.

One winter night, Dr. Mitchell's doorbell rang. His visitor was a little girl dressed in a cheap, thin frock and a ragged shawl cast about her shoulders. She told him that her mother was very sick. He followed her through the whirling snow for a few blocks and they soon reached the home of the girl's mother. The girl did not follow him into the sick room. Her mother was desperately ill from pneumonia. She had once been a servant in the home of Dr. Mitchell, and that is probably the reason why the little girl selected him to help her.

After doing all that was humanly possible, the doctor complimented the mother on her daughter's intelligence and persistence in bringing him out on that cold night.

To the doctor's amazement, the woman informed him that her daughter had died a month previously. She pointed out her clothes which were hanging in the cupboard. The doctor examined them and found that they were identical to the clothes which he had seen the young girl wearing. However, they were warm—not cold—as they would have been, had they been in the cold night.

Somehow, out of the spiritual existence, the daughter had directed the doctor to her sick mother's home.²

Dr. Mitchell was an exceptionally intelligent man, not subject to "seeing things." It must have taken quite a bit of courage just to tell of this event, for men in his profession are more skeptical than

² George K. Cherrie, *Dark Trails* (New York: G. P. Putnam's Sons).

most and have a habit of tapping their foreheads and raising their eyebrows significantly whenever such things outside of the normal are mentioned.

In his work, *Giants in Dressing Gowns*, Julian B. Arnold relates the following:

When Mr. Arnold's wife was a child of six, her mother, the great Victorian contralto, Madame Holmes, upon returning home from a concert would invariably tap on the glass panel of the front door of her home, whereupon her daughter would run downstairs and open the door. It was a little game that they played. Her mother would then go through the ritual of carrying her to bed.

One night, the little girl heard the expected tap on the glass panel, jumped out of bed and upset a small table with its contents in her hurry to get downstairs. Her mother greeted her as usual and carried her to bed as usual.

The next morning the daughter of Madame Holmes told her nurse that she was sorry that she had upset the small table and explained the reason. The nurse had found the table upset and had wondered, for Madame Holmes had not come home the night before. She had died at the theater a few moments after singing her last number.

Archibald Rutledge tells the experience of the editor of a financial publication. These are the editor's words:

"Coming home late one night, I walked by a friend's house. I was very sorry for him because his little son had diphtheria and was lying at the point of death. As I passed the house, a little boy, very wan and pale, was standing on the sidewalk. Immediately I recognized him as the sick child, and thought that in his delirium he had escaped the nurse. I spoke to him, and was about to take him in my arms and carry him into the house, when he simply wasn't there. I heard the next morning that he had died at the same hour that I had passed the house."³

In the same article, Rutledge tells the experience of a three-year-old girl in Connecticut who saw an old man one night standing beside her mother in her bedroom. She described the man to her mother. It fitted exactly the description of her grandfather in Sweden, who, they were later notified by letter, had died on the same night that she had seen him. Her mother did not see him.

³ Archibald Rutledge, "Things We Can't Explain," *The Reader's Digest*, Nov., 1942.

Notice here how the person seen always is the same age, the same appearance as the person actually is or was in the physical body.

K. M. Warren tells about the experience of David Belasco, who wrote *The Return of Peter Grimm* which was inspired by the following experience. I quote only the part of interest to the reader:

. . . He dropped into a deep sleep and soon after midnight he awoke suddenly. He felt that someone was in the room and looking up he saw his mother standing beside his bed, looking down on him. He knew that she was in San Francisco, yet there she was looking at him. He tried to sit up and speak to her, but he was unable to move. Then his mother smiled down on him and said, "Davy, Davy, Davy!" Then she bent down and kissed him and told him not to grieve for her, for all was well and she was happy. Then she vanished.

When he told his family of his experience the next morning, they laughed and assured him it was only a dream but he replied that he was sure that his mother was dead. When he arrived at his office that morning he found a telegram informing him that his mother had died at the time he had seen her standing beside his bed. Later he learned that just before she died she had called his name three times just as she had when she appeared in his bedroom.⁴

Well, those are just a few of the thousands of similar cases of persons who appeared to others although they were dying miles away.

This is just the beginning. But before we go on, notice some points that are rather amazing when you stop to consider them. These "persons" weren't ghosts; not what most people think of as ghosts. They were so real, so lifelike, that those who saw them, in every case mentioned, thought that they were the actual persons in the physical body! These doubles could not only be seen, but some of them talked, opened doors, walked, and wore clothing just as flesh-and-blood persons. And then, they vanished instantly; not gradually, but instantly!

These appearances bring up two points which must be cleared up at this stage: first, that spiritual life after physical death is immediate, and second, the purpose of that part of the spiritual existence which has often been referred to as the "world of spirits."

⁴ K. M. Warren, "David Belasco's Vision," *Fate Magazine*, Summer, 1948.

Because there are so many disagreements on these subjects within the various Christian Churches, it is necessary to stick to the facts here and let individuals come to their own conclusions regarding them. But the Bible does give evidence that the spiritual life continues immediately after physical death. Christ informed the thief on the Cross that, "Today thou shalt be with me in Paradise"; He spoke of the rich man who wanted to inform his brothers living on earth of the reality of the spiritual existence; Moses and Elias (Greek form of Elijah) appeared to Christ and a few of His disciples on the mount; and many other appearances mentioned in the Bible.

On the other hand, we have the opinion that all people who die remain dead until the "last day," when, suddenly, the corpses of billions upon billions of human beings are gathered from the dust of ages or the plant life in which they now exist, and brought back to life in the twinkling of an eye.

The facts show that this "last day" is not something which will occur suddenly to all people, but is the last day on earth, when they pass from time to the eternal spiritual life. No physical bodies are ever brought back to life. In the first place, the life is not in the physical body to begin with. In the second place, only the spiritual soul and its body can enter the spiritual existence. Nothing material can ever be in the spiritual existence. "The Beginning of Space" will explain that fact.

Concerning the purpose of the "world of spirits": It is certainly difficult to believe that the Lord "judges" all human beings personally for their preponderantly good and bad qualities, when one considers the fact that about seventy thousand people pass on to the spiritual existence *every day*! Indeed, the Lord affirms the fact that the "reapers" are the angels. It is much easier to believe that spiritual human beings called angels accomplish this.

The obvious purpose of the "world of spirits" would be to bring out the real inner nature of a person. If some such process did not occur, anyone could enter Heaven by the simple process of "putting on a good face." This is affirmed by the Lord's words that there is nothing hidden which shall not be made known.

If an angel could read the past life of a person and his actual preferences for good or evil by a process that could be roughly compared to mind reading or to putting a person into a hypnotic trance and asking various questions concerning their preferences

when they are in no position to simulate qualities that they do not possess, the true desires of a person could be determined.

Swedenborg maintained (there is no way to prove it) that angels can see the entire past life of a person in a moment and can determine their true nature easily. It has been proved that nothing is ever truly forgotten; we remember everything that we have ever experienced by sight and sound and even by smell. Our memories, which are spiritual in nature, contain a record of every detail of our past life. If this memory can be seen by the angel, then the Lord's words are affirmed that "there is nothing hidden which shall not be made known."

Swedenborg also mentioned that because some people who are not interested in spiritual matters are of such a nature that they hardly even know themselves, unless they have gone to the trouble of examining their desires by introspection, some enter the spiritual existence ignorant of their real nature and must be shown by actual experience in the "world of spirits" by various temptations that they do have these desires, and are overwhelmingly in favor of them. Since a person can only act the way he really feels in the spiritual existence, it is finally proved to him that he has these preferences, and, actually, would not *want* to live without them. But these things cannot be proved.

However, understanding that the soul is not the spiritual body mentioned, but that the spiritual body is a part of it, in a form spiritually visible, just as the brain has a body which is its extension and expression, it would seem from pure logic that the soul will be recognized in the spiritual existence by its body. How would it be possible for you to recognize your loved ones if they were not of the same appearance? Defects are gone, but the facial and bodily features remain basically the same as they were on earth. If the spiritual body did *not* resemble the physical body, it would be strange indeed!

You can read the experiences of others and even believe them implicitly, but human beings seem to be constituted so that if they don't understand the importance of these things as far as they are concerned, they soon shrug them off as mysteries and quickly forget them. That is why this chapter is written—not only for the purpose of telling the experiences of others—but for comparing all of these supernormal happenings in order to determine whether or not all of the different manifestations make sense when compared

with each other and, if so, how they fit together and what they mean to the individual.

To continue, you may have asked yourself as you read the last several pages: "If a dying person can actually project a spiritual form of himself through space, why can't anyone do the same while he is alive and well? Why does he have to die to accomplish the feat?"

Actually, he doesn't. As difficult as it may be for some to believe, there have, down through the ages, been many cases of persons who, while physically unconscious in one place, but very much alive, visited someone perhaps hundreds of miles away, and the person or persons whom he visited verified his visit!

This ability is called bilocation, being in two places at the same time—a scientific "impossibility." It is also called astral projection.

The following incidents are remarkably similar in many ways although they occurred at different times and in widely separated places. They are important because they introduce and clarify future experiences of a more revealing nature.

E. P. Herman, in his article, "The Knack of Being in Two Places at the Same Time," tells of the experiences of three different persons living at various times who, while unconscious, dreamed of traveling to a certain place. Upon later checking, it was found that they *actually were* at the places which they had dreamed of visiting.

The first concerns Alphonsus Ligouri, a prominent Neapolitan who lived in the latter part of the 18th century. On the morning of September 21, 1774, he was at his monastery in Arienzo, some four days' journey from Rome, putting on his vestments in preparation for community mass. Quite suddenly he was overcome by faintness. He slowly groped his way to a chair and fell into a deep slumber.

Several hours later he awoke. He was surprised to see the monks of the monastery gathered about him. He inquired why they appeared so concerned and they replied: "We thought you were very sick and were about to die."

Ligouri then made a very strange remark: "No. I feel perfectly sound. But I have just come from the bedside of the Pope in Rome. He is now dead."

. . . A few days later most startling news was received at Arienzo. Word came from Rome that among those in attend-

ance at the bedside of the dying pontiff was Alphonsus Ligouri.

Other details soon came to light. Everyone who was present, including the superiors of the Dominican, Observantine and Augustian orders, not only had spoken to Ligouri but joined with him as he led the prayers for the dying Pope.⁵

In his work, *The Twenty-Fifth Man*, Ed Morrell gives an account of several projections that he had at the time he was confined to the Arizona State Prison. Because of his rebellious nature and the cruelty of the guards he was subjected to confinement in two strait-jackets, one over the other. Water was then poured over the jackets. This caused them to shrink gradually and squeezed the life out of the rebel in the process. He often lost consciousness from the terrible pain that resulted. While unconscious in the body, he would sometimes awake out of the body and outside of the prison walls in his spiritual or astral body.

As he roamed outside, a free man, he saw many things that he couldn't possibly have known about in any ordinary way. He told about them later and they received so much publicity that the governor of Arizona, George P. Hunt, heard of them and later verified their truth and remarkable nature. Jack London was so impressed by them that he based a book, *The Star Rover*, on Morrell's experiences.

Morrell's case is particularly outstanding because he was confined, not only in prison, but in two strait-jackets, at the time of these projections. He could not project his astral body at will. It never occurred except during the many times that he lost consciousness from the pain while being subjected to this brutal treatment.

Astral projection is *not* something new in history. The ancient Egyptians knew about this astral or spiritual body and called it the "Ka." A cord, called the astral cord by modern investigators (to be described later) is shown in ancient Egyptian pictures which, during life on earth, connects the physical and the spiritual bodies.

Ancient Chinese also knew of the astral body and the astral cord, as is evident from existing Chinese prints.

*The Phenomena of Astral Projection*⁶ explains many cases of

⁵ E. P. Herman, "The Knack of Being in Two Places at the Same Time," *Fate Magazine*, March, 1950.

⁶ Sylvan Muldoon and Hereward Carrington, *The Phenomena of Astral Projection* (London: Rider and Company, 1951).

astral projection. It lists about one hundred cases in all, which have occurred in modern times. They are very interesting and enlightening. These cases seem to have "happened" for the purpose of proving the reality of the spiritual body. That is my opinion.

These happenings may be unsatisfactory to many people because they occur to most people only once or a few times in their lifetime. It would be more revealing to find a person who has been able to leave his body over and over again at will.

Such a person is Sylvan Muldoon, living today. Some unknown force (intelligence?) has made it possible for him to leave his physical body actually hundreds of times from the first time when he was a boy of twelve, until today; he is still doing so and could be investigated by scientists if they were willing.

Muldoon is the rather amazing combination of a man who has had the most unbelievable experiences and views all with an impartial questioning curiosity as if they were happening to someone else.

The trouble is that most "scientists" today have deliberately refused to read what he has written, but in a very unscientific way "pooh-bah" him and come to derisive conclusions before they have even examined the evidence! But it is not too surprising. To believe what Muldoon states as a fact, scientists in many fields would have to junk the work of many years and start from scratch again. Then too, it is much easier to close the eyes and stuff the ears when something does not agree with what you want to believe. As Wassermann said, some men prefer to remain in the dark because it is more comfortable there.

But Muldoon does not stop at giving his experiences. He tells in detail how anyone can have these experiences himself if he obeys the rules!

Since it required about one hundred thousand words for Muldoon to describe his experiences and how to duplicate them, it would be impossible to give anything more than a mosaical account of them here.

In a few words, Muldoon goes to sleep just as anyone else at night. After a few hours' sleep, he sometimes "awakes" to one of these astral experiences. When he awakes, he is usually either out of his body, standing in his bedroom where he can and does see his physical body lying there, asleep, or he is suspended horizontally in the air a few feet above his bed, close to the ceiling, and finally settles down to a standing position.

While he is in his astral or spiritual body, he is able to see through material things, such as the walls of his home, and observe the traffic as it passes by the house, etc. This astral body has a light of its own (aura or halo) and even when it is too dark in the bedroom to see with the physical eyes, he can see with the light that comes from the astral body. In some of his experiences he has passed through walls into other rooms of the house, or out into the street, or has traveled some distance to other houses or localities. He is often able to give a description of objects in a room in which he has never been in his physical body, thereby proving that it is not all a dream but a very real experience. He emphasizes that anyone who has had such experiences *knows* that they are awake at the time, for there is all the difference in the world between these real experiences and dreaming. "Find out for yourself," he says. That is the best way to prove that the experiences are real and conscious.

I have already told you of people who have had experiences such as this and were seen by others while they were in the astral body. Of course, it's impossible for a person to be in two places at the same time! But actually, it isn't the same body. One is the physical body and the other the spiritual or astral body. They look so much alike that one is often mistaken for the other. And in these cases, the physical body, with very few exceptions worth mentioning, is unconscious. But the astral body is not made of matter. It is made of spiritual substance. That is why it can pass through matter and see through matter.

Carrington, the co-author of the book, who has been called the most outstanding investigator in the psychic field today, points out one of the most outstanding "truth-telling" parts of Muldoon's experiences. For instance, one night Muldoon went into the kitchen while in his astral body and tried to get a drink of water. But try as he might, he could not turn the faucet handle with his spiritual hands. They passed right through the faucet. Now—Carrington points out that if Muldoon's experience had been a dream, he would have had no difficulty at all in turning the handle of a dream-faucet in a dream!

During his many astral experiences, Muldoon has often tried to pick up material objects, but has found it very difficult. Much more difficult, in fact, than others have, especially those who have actually died before having these experiences. He has, however, succeeded, after many trials, in picking up some small objects. He has tried so

hard, in order to prove that he actually can move material objects in his projections, thereby proving later on when he is awake in his physical body, that he actually was in the other room, where the object was actually moved from its previous place. But in dreams, we have no difficulty at all in picking up "dream objects."

Muldoon emphasizes that this spiritual or astral body is the real "you," not your physical body. In *The Projection of the Astral Body* he says: "The astral phantom is so much our very self that we do not realize how bound up in it we are; we do not seem to comprehend that we are using it this very moment. It is our life, this astral body, and when it permanently severs from the physical body, that physical is of no account. I wish I could convince you, reader, that this phantomous body is not a new entity, which you will require in the future; it is the "you" of the present—your consciousness, your animation.

"Without the astral body your physical anatomy would be but a crude mass of insensible material, lying inert in the power of gravity." ⁷

Elsewhere in the same book, he says: "You may think you are a living body, but you are, as Moses said, 'a living soul.' It is the astral entity which is the real 'you.'"

Swedenborg says that this spiritual body cannot be seen with the physical eyes, but only with the spiritual eyes of the spiritual body; that only when a person's spiritual eyes are opened can the spiritual things be seen, just as the material eyes must be opened before material things can be seen.

Muldoon points out that a sudden jolt or shock such as occurs in an automobile accident can suddenly throw the astral body out of the physical body. In fact, Oriental mystics attempt to exteriorize the spiritual body by turning around or spinning around rapidly as a child does in play. However, because the astral body is connected to the physical body by what Muldoon calls the astral cord, the astral body soon goes back into the physical unless death occurs, when the astral cord is severed and there is no returning to the physical body.

In describing this astral cord, Muldoon says: "Its elasticity is far beyond the imagination, and it is not comparable to any material

⁷ Sylvan Muldoon and Hereward Carrington, *The Projection of the Astral Body* (London: Rider and Company, 1951).

object in its stretching qualities." Muldoon describes this astral cord in great detail.

He gives a very interesting example of a neighbor of his who was thrown from a sled with a jolt when the horses pulling it through the snow were frightened by the sound of a shot fired by a hunter and jerked the sled suddenly. This is Muldoon's description of his neighbor's account:

He said, when he told me of the accident, that no sooner had he landed upon the ground than he was conscious of standing up and seeing another "himself" lying motionless near the road, face down in the snow. He saw the snow falling all about, saw the steam rising from the horses, saw the hunter running toward him. All this was very exact; but his great bemuddlement was that there were *two* of him, for he believed at the time that he was observing all that occurred from another physical body.

As the hunter came near, things seemed to grow dim. The next conscious impression he had was of finding himself upon the ground, with the hunter trying to revive him. What he had seen from his astral body was so real that he could not believe that there were not two physical bodies, and he even went so far as to look for tracks in the snow in the place where he knew he had been standing!

Too many skeptics today try to pass off astral projection as a mere dream, forgetting that in many cases the person having the projection could not possibly have been dreaming, for he was seen by others at the time while in his spiritual body, or he is able to describe things seen which he could not have seen in his physical body. But to me, the most outstanding reason why astral projection is so different from dreaming is the fact that those persons having the experience for the first time are scared to death when they find themselves outside of the body and try with all their might to get back into it. Their usual thought, when they see the physical body lying on the bed is a horrified realization that they must be dead, or they could not possibly be out of the body. "Oh! I must be dead!" is the first shocking thought that comes to their minds. It is a very natural thing to think, of course, for there they are, away from the body, and since most of them have never even heard of what astral projection is when they have their first experiences (Muldoon had

his first experience at the age of twelve, a terrible experience, he admits, when he thought that he had died, just as others had) it is quite natural for them to think that they had died in sleep.

These experiences are so entirely different from dreams because the people experiencing them know that they are awake, and remember every detail for years after, so profound is the impression which the projection has on them, while dreams are usually forgotten upon awakening or remembered only imperfectly.

Because of this doubtful attitude of skeptics, it is important to emphasize conscious astral projections.

One of Muldoon's conscious projections is most outstanding because he felt terrible pain while conscious in his astral body and *you do not feel great pain while asleep, unconscious, or dreaming.*

This experience occurred when Muldoon was just a boy, and had never even heard that there was such a thing as astral projection experienced by others.

During a violent wind and rain storm some high tension wires were blown down. After the storm, Muldoon and some boy companions walked down the street to look over the damage which had been done by the storm. They came to a place where wires were hanging down over the street. Muldoon made the almost fatal mistake of moving one of the wires out of the way.

The rest is in Muldoon's words, quoted from *The Projection of the Astral Body*:

The boys told me afterwards what occurred immediately after I touched the wire. I bounded vigorously forward. I was rigid and my face bulged as if ready to burst from blood pressure. The jump was so violent that I landed almost ten feet from the sidewalk in the mud and water of the street, the wire clinging to me, or I to the wire, as I did so!

Of that I knew nothing; but I presently became conscious outside my physical body and saw it lying there, i.e. I saw it from my astral body. I could feel the terrible electricity passing through me, even as I stood some feet away from my physical body, which was in contact with the wire.

And the terror, the pain, the feeling of that ordeal! Just to think of it now makes me wonder how I ever could have stood it! I have no words which can describe the awful feelings which I underwent, while conscious in the astral body—my

physical body still in contact with the wire. Although exteriorized from the physical body, looking on, and feeling the agony, I could do nothing. I could not move by my own volition.

My arms, in the astral body, were held rigid—as if grasping a wire which was not there—just as my arms in the physical body were grasping a wire which was there; and I could not move my arms from that position. My astral body, wherein I was conscious, although upright, was in exactly the same position as the physical body, which was horizontal. One limb of each body was drawn up; each body was curled up slightly in the middle; both hands of each body were holding similar poses, as if the astral too were clinging to the wire.

. . . In vain I shrieked to them to run for help, but they could neither see me in the astral body nor hear my pleas. Again and again I kept screaming, “Tell them to shut off the current! Tell them to shut off the current!”

Muldoon continues to tell that help did finally arrive. He had been clinging to the wire for about ten minutes, and the physician who examined him could not understand how he could still be alive. Most of the people that came upon the scene thought that he was already dead.

There are other cases of people, quoted in *The Phenomena of Astral Projection* previously mentioned, who were awake and going about their daily business when they had these projections.

If you are interested in knowing more about astral experiences of others and a detailed account of how it is possible for a person to leave the physical body temporarily, read the books mentioned above. They are the best in the field.

The most outstanding part about astral projection is the fact that it explains almost all of the other previously unexplainable occurrences, such as ghosts, being buried alive for weeks at a time, the little known halo or aura of the astral or spiritual body, etc.

But let's take them one at a time. Before we go on to the subject of “ghosts,” let me emphasize again what Muldoon points out; that the spiritual body has the same appearance as the physical. That is because your physical body is *caused* by the spiritual; it is the effect of the spiritual body. The spiritual body is made of spiritual substance, about which we know practically nothing, while the physical is made of matter or atoms. Your physical body *now* cannot live

without the spiritual. When the astral cord which connects the two is severed, your physical body dies because it was the spiritual that gave it life; but the "I," your personality, which is your soul, and its spiritual body, remains alive after the separation from the physical body.

This is verified over and over in the Bible. But strangely enough, it is often Christians who doubt the down-to-earth truth of these Biblical statements. The Apostle Paul said: "There is a natural body and there is a spiritual body." The Bible is filled with stories of those who traveled in the spirit.

But I suspect that Christians sometimes doubt the reality of this spiritual body in modern evidence because they believe that the spiritual body in Heaven will be far superior to and unlike the physical body.

Swedenborg states that the spiritual body is approximately the same as the physical in appearance *at first*, and for some time after physical death but that, as the spiritual interiors of a person become more and more manifest, the spiritual body changes in appearance in direct proportion to the *true* spiritual nature of the person. In other words, we will become in appearance, to a great degree, what we really are in our inmost selves.

But that is something which cannot be proved. I only mentioned it because of the preconceived opinions of many people. The fact is that those spiritual persons who have been seen are almost always identical to what they were in the flesh.

But where does the clothing originate which the spiritual person wears? And why is it often identical to the clothing of the physical body, but not always?

Muldoon explains it in this way, in *The Projection of the Astral Body*:

"I have noticed that, as a rule, if my physical body were clad in a certain garb, my astral counterpart would be clothed in identical garb. I say *as a rule*. But again, there have been many exceptions to that rule—which demonstrate the eccentricities of the controlling intelligence! Sometimes the physical body will be clothed, and the astral body will be clothed in a different manner, e.g. a sort of flimsy, gauzy white. This is not at all unusual, and is perhaps the reason why "ghosts" have invariably become identified with white garments."

Previously, he stated: "As to the *creation* of the clothing, I know

no more about that than I do about the creation of my physical body or my astral body. But one thing is clear to me—the clothing of the phantom is *created*, and is not a counterpart of the physical clothing.”

Later on he states: “No one need worry about awakening in the astral and being abashed because he is nude, for his aura surrounds him, and no sooner does he begin to think than he will discover that his thoughts have already formed or materialized clothing for him. Thought *creates* in the astral, and one will appear to others as he *is* in mind. In fact, the whole astral world is governed by thought.

“On one occasion, I noticed the clothing forming itself out of emanation surrounding my astral body . . . and the clothing was exactly like that covering my physical body.”

In other words, the clothing is created by what is called the subconscious mind (soul) as a thought-form. It is done without the conscious person realizing it but seems to be the result of a subconscious desire to be clothed. This explanation may seem impossible to some, but it will be shown in a later chapter that the subconscious in dreams has many remarkable abilities which we little understand; in fact, the abilities of the subconscious or soul are marvelous beyond description as has already been shown in the cases of mental geniuses. I believe that only in the future spiritual life will the average person be able to exercise these abilities consciously, for then, the subconscious will become the conscious.

As Muldoon emphasizes, the clothing is often formed when he awakens in the astral body. The soul seems to have knowledge and abilities which the conscious mind knows very little about.

I realize with regret that my description of the astral body is very incomplete, but then I cannot quote Muldoon's entire work.

What Is a Ghost?

“Ghosts” are nothing more than people who have passed on to the spiritual existence. The spiritual existence is not far away, as so many people think, but very close, as will be shown later, being separated from us only by degree. In fact, all of us are in the spiritual existence now, as far as our spiritual souls are concerned.

But how can we prove that this is so? The fact is that spiritual

persons have proved their existence in so many ways and in so many thousands of cases down through recorded history that no one who has really studied the subject from A to Z can fail to marvel at the tremendous amount of evidence available. There are records of many thousands of such cases. These spiritual persons are too real and leave too much evidence of a very concrete *physical* nature to be discarded so easily. Too many famous, intelligent, scientifically-minded and even skeptical persons have witnessed undeniable evidence of their existence to discard their reality as untenable.

We will have no ghosts or spirits from a spiritualistic seance, except a few well-verified ones which have been witnessed by responsible persons, because too many people think of all manifestations in seances as nothing but clever tricks. Because some fraudulent mediums have tricked people in the past, the very words "seance" and "medium" are coupled with the words, "fraud," "trickery," "gypping the public," "deluding the simple," etc.

Therefore, only evidence of spiritual persons that have occurred to persons who could not have profited by it is given here. In addition, only those cases which were witnessed by reliable people and cannot be explained in any other way than supernatural are included.

Christians read of the appearance of spiritual persons who have died on earth in the Bible. Good enough evidence for the Christian who really has given the matter some thought, and it certainly means, to the Christian, that they were not still dead in their graves but were alive in the spirit, but the Christian of today cannot prove these happenings of the past and therefore must fall back on evidence of the present day.

Let's run through some well-attested examples of the appearance of these much misunderstood personalities.

The latest visit from "ghosts" that I can find occurred in a four-room cottage at Chilliwack, British Columbia in Canada. No persons in ghostly form were seen but they manifested their presence by violent knockings great enough to shake the house. Windows were broken, and flowers were torn out of the ground.

I quote the following from an article entitled, "The Poltergeist of Chilliwack":

The bangings have occurred as many as 30 times in a single night, and move rapidly about the outer walls of the house.

Once they were heard when the home was floodlighted and surrounded by a posse of neighbors.

Sgt. H. E. Robson of the Royal Canadian Mounted Police termed the phenomena "fantastic."

Bailiff Al Edwards, appointed a special investigator in the case, spent every night for a week in the house. "I thought someone was crazy when they called me in on this case. Now I don't know what to think."

Miss Duryba doesn't believe in spooks. But she lost 20 pounds in the first 60 days of the strange activities. "I'm shaky like an old woman already," she said. "But this is my house. I stay here." ⁸

The noisy ghost which appeared at the Czarnik home in Hamtramck, Michigan (a suburb of Detroit) in January of 1945 was witnessed by police, reporters of Detroit newspapers, personnel from the gas company, the telephone company, etc. who surrounded the house and stationed themselves in the house. The ghost or ghosts knocked and pounded for an hour in the afternoon as the investigators listened. Their investigations proved that the knockings could not have come from natural causes. Yet the pounding on the walls was so intense that plaster was knocked loose in some places. The occupants of the house finally could stand it no longer and were obliged to move. The Detroit newspapers of January 1945 give a detailed account of this activity which lasted over a period of weeks.

The ghosts at Borley Rectory in England are famous. Between 1930 and 1935 over two thousand phenomena took place there. The Rectory was the scene of so much ghostly activity that the ministers and their families who lived there soon tired of the ceaseless noise and moved. It was necessary to replace them again and again. To anyone who is interested in reading about this most famous of haunted houses in detail, I recommend *The Most Haunted House in England*, by Harry Price, who spent nineteen years off and on in personally studying the ghostly activities there.

Would you take the word of a judge of the Supreme Court of Pennsylvania? This judge related an amazing experience to Archibald Rutledge in which he saw a man sitting on a stone wall as he drove down a country lane. The man jumped off the wall and fell in the road on which the judge (then a country attorney) was riding,

⁸ *Fate Magazine*, July-Aug., 1952, p. 91.

and lay still. When the judge stopped his horse and descended from his buggy, he approached the man lying in the road. Suddenly, the man disappeared! I quote the judge's own words, as related to Archibald Rutledge:

"When I reached the spot the man was not there. I had not for one second taken my eyes from him. And, I might add, I was young, vigorous, had good eyesight, and had had nothing to drink.

"Greatly puzzled, I walked back to my horse. To my amazement the animal, an old and phlegmatic one, was in a state of terror. Its eyes were wide with fear, it was breathing hard, it was in a profuse sweat, and when I laid my hand on its back it trembled violently. It was all I could do to get the creature past the place. . . . A half mile down the road I stopped at a house and casually inquired about the place marked by the stone wall. The woman to whom I talked eyed me curiously.

" 'Oh, that place,' she said. 'Nobody ever likes to go by there. The house burned down years ago. That was where the awful murders were committed. You saw something, didn't you? Things have been seen there.' " ⁹

Professor Frank W. Very, S.B. (Massachusetts Institute of Technology) and member of the American Astronomical Society, gave the following account:

"Seated at my desk in the observatory at Westwood, Massachusetts, alone and engaged in writing, but temporarily absorbed in deep thought, I saw standing before me, clothed in beautiful white garments of delicate lace, the figure of a friend in distant Pittsburgh—Mrs. Awl. More than anyone else, she had been instrumental in bringing together myself and the woman who became my wife. Also she was much interested in the subject of spirit intercourse, and had read some things from Swedenborg. . . . That afternoon a letter from my wife's brother in Pittsburgh arrived, telling of Mrs. Awl's death. It was her resurrection day. I had not been thinking of her recently, and did not know of her sickness." ¹⁰

Concerning scientific experiments by Sir William Crookes, Professor Very said:

⁹ Archibald Rutledge, "Things We Can't Explain," *Reader's Digest*, Nov., 1942.

¹⁰ Frank W. Very, *An Epitome of Swedenborg's Science* (by permission of Bruce Humphries, Inc. Copyright, 1927, by The Four Seas Company).

The materialization of Katie King, which has occurred through different mediums and at widely separated intervals and places, is far more remarkable than those studied by Von Notzing. She not only appeared to Professor Crookes while the medium was asleep in a profound trance, and permitted him to cut off a lock of her hair and a piece of her garment, but she allowed him to put his arms around her, to feel the beating of her heart and to ascertain that she was apparently as solid and substantial as himself. . . . She talked with him in a rational manner and all this occurred in his own house in rooms which could not have been tampered with or invaded by outsiders without his knowledge, and then, the apparition, which had remained visible and unaffected by the full blaze of an arc lamp when her photograph was taken by the Professor, simply vanished. If you say that Professor Crookes and Baron von Notzing and those who viewed these wonders with them were deceived, you have to reject all human testimony. You can not deceive the photographic plate, nor explain how the platform scales register the weight of a phantom, the medium at the same time experiencing a corresponding loss of weight. These, or analogous phenomena, have been on record for the last three-quarters of a century in the experiments of Dr. Robert Hare, Professor of Chemistry in the University of Pennsylvania, inventor of the oxyhydrogen blowpipe and of the Hare deflagrator; in those of the distinguished chemist, Sir William Crookes, discoverer of thallium . . . the never-to-be-forgotten experiments of the astronomer of the University of Leipzig, Professor Zollner, should also be mentioned; and for careful scientific precision, with thoughtful planning and analysis, I would especially recommend the experiments of W. J. Crawford, D. Sc., Lecturer on Mechanical Engineering in Queen's University of Belfast and the Municipal Technical Institute of Belfast.¹¹

No Methodist would ever doubt the word of John Wesley, the founder of Methodism. Yet he and his family verified that they were "visited" repeatedly by a spiritual person or persons unknown.

R. DeWitt Miller says, ". . . at the time, Wesley's Epworth Rectory was haunted by one of history's best attested ghosts. It

¹¹ *Ibid.*

groaned, rapped, threw rocks and caused Wesley's knife 'to dance on the table at dinner.'

"The churchman, who would gladly have crossed swords with the devil himself, 'invited the agency to come into the study.' Wesley began an interview with an empty room, and was at once violently pushed about and banged against his desk. Strange sounds, apparently emanating from the air, filled the study. A chair was thrown across the room.

"And there the interview ended. Reverend Wesley stated he was convinced some unseen presence had met him in his study, that certainly some supernormal force pushed him about."¹²

Lutherans would not doubt the word of Martin Luther. Yet almost every Lutheran knows about the incident in which Luther threw the inkwell at the "spirit" which was evidently badgering him in one way or another.

Catholics, of course, cannot doubt the existence of "ghosts," for the Catholic Church has many cases on record of supernatural happenings which were definitely proved to have occurred to persons of the Catholic faith, which were investigated by representatives of the Church and attested as reliable proof of spiritual presences.

This is reported by Colonel H. S. Olcott of the *New York Sun* in 1874. He was sent to investigate the Eddy boys of Vermont who were known throughout the world at the time for their ability to "attract" spiritual persons:

The Eddy boys did not finish grade school. Nevertheless, the spirits spoke Chinese, German, Finnish, Scandinavian, Russian, Georgian, Arabic, various dialects of the American Indians, and other languages. Visitors held conversations in these languages with the spiritual entities. . . .

Colonel Olcott related the appearance of over 400 different spiritual entities. He took hundreds of written statements and dozens of affidavits from farmers, lawyers, bankers, physicians, musicians, housewives, merchants, to substantiate the appearance of men, women and children, even babes in arms who cried, kicked, apparently took nourishment—all this many feet away from a cabinet with only one opening. When each seance was terminated the cabinet and medium were thoroughly searched. Each showed the same result—a chair with a man

¹² R. DeWitt Miller, "Forgotten Mysteries," *Coronet*, June, 1942.

tied to it—nothing else. No Indian buck-skins, no blankets, no Georgian musical instruments, no 12-foot spears, no daggers, no pistols—just a man in deep trance!

And no explanation! ¹³

Tom Wiggins was born an imbecile on a plantation owned by the Bethunes in Alabama in the year 1849. In addition to being an imbecile, Tom was born blind. His mother was a slave servant of the Bethunes.

Tom was as helpless as a baby. He had to be cared for just as a baby or a feeble-minded person is cared for today—more so, in fact, because he was also blind.

Yet, Tom Wiggins at the age of six astonished his owners by crawling blindly to a piano in their home and playing a difficult piece on the piano which he had heard a few hours previously, played by one of the guests of the Bethunes.

Please note this: Tom had never touched the piano before. Yet, he played the selection perfectly.

The Bethunes soon realized after a few experiments that Tom could play any piece no matter how difficult after hearing it played only once. Consequently, the Bethunes put Tom on a musical tour of the United States and Europe that made him famous. In twenty-five years, he played in almost every large city in the United States and in many cities in Europe. World-famous composers heard him and shook their heads in amazement. No one could explain the mystery of Tom's ability to play the piano.

Tom had never had any musical education whatsoever. Yet, he could play any selection after hearing it only once, a feat that seems absolutely impossible. Only a person who has studied music can really appreciate this, for it takes years to learn to play the piano; yet Tom played perfectly at his first attempt.

There is no doubt about Tom's ability. You can read about it in the records of old newspapers which told of Tom's appearances. Yet, in every other way Tom acted like an imbecile. He ate like an animal and would often throw his food around in disgust if it did not please him, just as a baby does.

Tom died in 1907. No one has ever been able to explain his miraculous ability. There is no natural explanation, for to believe

¹³ W. D. Chesney, "The Wonderful Eddy Children," *Fate Magazine*, Feb.-March, 1952.

that a blind imbecile, not knowing one piano key from the other, could play so perfectly is impossible unless you consider the one solution; that Tom's body was taken over by a spiritual being, perhaps a great composer of the past, and that the spiritual person controlled Tom's muscles through his brain.

That may sound like a fantastic explanation but it is the only one that makes sense at all.

Tom lost this ability several years before he died. Why should that be the case if it were really his own ability? Isn't it more logical to assume that this spiritual person left him, and Tom returned to the state in which he had been born, a blind, helpless imbecile?

Tom's case is not the only one on record of an idiot or imbecile who performed super-mental tasks. Dr. A. F. Tredgold, in his work, *Mental Deficiency*, tells of the case of M. Fleury who, although blind and feeble-minded, living most of his life in an insane asylum in Armentieres, France, solved mathematical problems more quickly than any of the greatest mathematicians could possibly do today. For instance, psychologists gave him the following problem: If you have 64 boxes, place one grain of corn in the first, two in the second, four in the third and so on, doubling the amount every time, how many grains of corn will you have in the 64th box? In a few seconds, Fleury answered correctly: 18,446,734,073,709,551,615!

In addition, he correctly extracted the square and cube roots of six-figured numbers chosen at random by investigators within ten seconds! Even Einstein could not have given such quick answers to these problems.

What other explanation is there to these occurrences except that a spiritual personality took over these persons and used them to prove their existence to the skeptical?

Can a Soul Be Transferred From One Body to Another?

I personally do not believe in reincarnation as it is taught. Hereward Carrington, the investigator of psychic occurrences, says that the scientific evidence for reincarnation is practically nil. For those who do not know what reincarnation is supposed to be, here are a few explanatory words:

Many people of the East claim that when a person dies his soul is transferred to the body of a newly born infant. But this idea of

reincarnation assumes that this happens to everyone. That is the part that I don't believe. However, there have been a few cases of persons who have lived in two bodies and they are very well authenticated. But I believe that these few cases have been "permitted" by Divine intervention to show skeptical man that a human soul lives after the death of the physical body, and that, therefore, it is possible to transfer a living soul from a dead body to another body.

The few cases on record which *seem* to be cases of reincarnation are outstanding and cannot be explained in any other way than that a living soul was actually transferred to another body, either temporarily, as in the following case, or permanently, as in the case of Shanti Devi, to be mentioned.

First, there is the famous case of Lurancy Vennum of Watseka, Indiana, which William James, outstanding American psychologist, investigated.

In 1887, when Lurancy Vennum was fourteen years old, she fell into a deep sleep or trance; when she awoke, she claimed that she was Mary Roff, a girl who had died in Watseka when Lurancy was one year old. Since Lurancy's parents did not know the Roffs, they were naturally reluctant to call on them and ask them to check their child's claim. Because of Lurancy's continual insistence, however, she was finally taken to the home of Mary Roff's parents after the case had been discussed by the fathers of the two girls. Lurancy amazed Mary Roff's parents not only by acting like Mary Roff but by being familiar with the Roff home and all of its contents. Eventually, Mary Roff's parents tested Lurancy by bringing out things which either belonged to Mary Roff or were familiar to her before she died. In every case, Lurancy was not only able to describe the objects but told exactly what only Mary Roff and her parents could have known about them—when they had bought them and under what circumstances, etc. In addition, when friends of the Roffs called, Lurancy immediately recognized them and told in detail about their previous acquaintance.

Lurancy was no longer Lurancy Vennum. She was absolutely and completely Mary Roff. Every mannerism and action that she performed was Mary Roff's. She no longer remembered her previous parents, and had to be introduced to them again, for they were complete strangers to her.

Then one day, after about fifteen weeks of living in the home of Mary Roff's parents, Lurancy (as Mary Roff) said that she was

going back to the other world. She went into a deep trance and when she awoke, she was Lurancy Vennum once more. Now she no longer remembered the Roffs or their acquaintances. She remembered her father and mother again and was taken back to her old home. She lived a completely normal life thereafter, and later on was happily married. Mary Roff never returned.

Then there is the recent case of Shanti Devi, of Delhi, India. Many articles have been written about her within the past few years. The following information was taken from several articles:

When Shanti Devi was three years old, she informed her parents and friends that she had lived before as another person. She told them that she wanted to see her son and her husband, Kedarnath, who, she said, lived on a certain street in Muttra, which is about five hundred miles from Delhi. Over and over, for five years, she repeatedly told her friends and relatives details of a previous life in Muttra, although she was born in Delhi and had never been anywhere outside of Delhi.

When she was eight years old, her grand-uncle, Professor Kishen Chand, who became very curious about this past life which Shanti claimed that she had lived, sent a letter to the man Kedarnath in Muttra, getting his address from Shanti, telling him about Shanti's claim that she had been his wife in a previous life.

Kedarnath was evidently enough impressed to go to Delhi, accompanied by his son, in order to meet Shanti. Kedarnath had lost his wife nine years before.

The "reunion" was a source of great embarrassment for Kedarnath. The reception that he received from this eight-year-old girl was the reception of a dutiful wife for her husband. She wanted her "son" to stay with her. As a consequence, Kedarnath returned to Muttra with his son the next day in order to avoid unfavorable publicity.

The "reunion" caused a great deal of comment and the facts had soon spread all over the city of Delhi. (Remember—Shanti is now eight years old and has never been outside of Delhi.)

Now I quote K. M. Talgeri, who went to Delhi for a personal interview with Shanti:

Accordingly Desh Bandhu Gupta, the President of the All-India Newspaper Editors' Conference and a member of Parlia-

ment, took upon himself the task of solving the mystery by an established empirical method.

He thought of no better technique than that of taking Shanti to Muttra, and then of letting her guide a party of investigators to her "previous home" . . .

A large crowd, having heard of this novel experiment, had collected at the railway station. . . . Shanti was put on a tonga, and was asked to show the investigators the way to her "old home."

She unerringly led the party to her residence through a maze of meandering lanes and narrow roads, the like of which she had never seen in her present life. . . .

"This is where I lived," she exclaimed at last. "But," she added, "the building was painted yellow in my days, not white as it is now."

Presently it was discovered that the occupant of the house was not Kedarnath, her alleged husband . . .

Puzzled, Shanti asked to be taken to her "husband's" present residence, if anyone did know where it was. Kedarnath himself was on the scene and was amazed to find that Shanti had correctly identified his previous residence, where his wife died some nine years before this strange day.¹⁴

Shanti also told about a well that had been there on the grounds in her past life. No well was in sight and no one in the neighborhood who could be immediately questioned seemed to remember a well. But when Shanti pointed to the supposed location, the ground was dug up, a wooden plank was uncovered, and underneath, a deep well!

Shanti recognized the mother of her past life and verified many sights and things of her past life, which only Kedarnath's "dead" wife could have known. She is now twenty-two years of age, not yet married and has resigned herself to the fact that she is now "another person." She is very much alive today, can be questioned by anyone who is willing to make the trip to Delhi, India and some of the persons who vouched for her are still alive and can be questioned.

When K. M. Talgeri asked her: "Were you an abnormal child at school?" Shanti replied: "Not at all. I was and am completely normal. The only extraordinary faculty I possess is my capacity to

¹⁴ K. M. Talgeri, "The Girl Who Lived Before," *Fate Magazine*, Sept., 1952.

remember my past life, correctly and completely.”

These are not the only cases of what is improperly called reincarnation. There are quite a few others on record—more than a person would suspect if he has not looked into the subject.

But what do they mean? They mean, first, that life after physical death is immediate, that the soul continues to live, and that it can never die. These cases and actually thousands of others prove that fact. Why did they happen? I believe that they were permitted by Divine Providence; that is, they didn't just happen but were caused to happen to prove to all who will believe that life after physical death is a reality and it is immediate.

Everything Fits Together

In this chapter we have read of many miraculous and marvelous things which may have befuddled us to some degree. That needn't be so, because each kind of experience makes sense when it is compared with the other experiences because all are explained by the existence of an astral or spiritual body which we all have now and which is actually a part of the spiritual soul, just as the physical body is an extension and expression of the brain.

The modern evidence of the astral body clears up all of the mysterious happenings mentioned in the Bible in connection with the spirit of man. Because of the modern evidence, we can now understand the ancient evidence more completely. It is more real to us as a result.

6

ARE MIRACLES POSSIBLE?

That word (miracle) is not in my dictionary.

—HUXLEY

Today, thousands of years after the miraculous happenings referred to in the Bible, many modern Christians feel that they are “behind the eight-ball” when it comes to proving the truth of these happenings. It is impossible for them to verify the fact that they actually occurred when their skeptical acquaintances poke fun at the impossibility of such occurrences.

However, I don’t believe that it is even necessary to prove the reality or truth of the miracles of the distant past stated in Holy Scriptures. The real point is this: If miraculous happenings are *not* possible, they are *never* possible, even today. If, however, they were possible in Biblical times, they should be just as possible today.

One of the skeptic’s stock arguments is this: “If miracles actually occurred then, why aren’t they occurring now?” Logically, it is not even necessary to attempt vainly to prove miracles which happened thousands of years ago. It is only necessary to show that miracles happen today! Reversing the skeptic’s query, let this be the Christian’s attitude and armor: “Since miracles are occurring today, they could just as easily have occurred thousands of years ago; in other words, prove the reality of miracles of today and automatically you prove the possibility of past miracles.

This method has one great advantage; it is possible to check on today’s miracles but not on the miracles of the Old and New Testaments.

In answer to the skeptical attitude, we will point out that mir-

acles are occurring today in great numbers and many can be checked and verified!

But I am not so much interested in proving miracles that happen to believers (for the skeptic can always say that the believer just "dreamed up" the miracle) as I am in showing evidence of miraculous occurrences which atheists and skeptics have witnessed and verified.

Because the Christian is especially interested in the miracles of Christ, the following account of miraculous occurrences of modern times are compared with miracles performed by Christ or in connection with Christ's appearance on earth.

I hope to show here that because these same miracles, in principle, are occurring today, they could just as well have occurred in Christ's time or in Moses' time.

But it isn't enough to know in this day and age *that* miracles occur; one must also know *how* and *why* they occur.

In the last chapter you saw that there is a spiritual universe as well as a physical universe or material universe. It is important to understand that all of these miraculous things which follow are caused by spiritual persons who are actually very close to all of us; it is important to see that a miracle is not an impossibility at all; it is definitely caused by definite spiritual laws. Just as your physical body was created in the womb by a spiritual soul inherited from the parent, even so any material object which appears from "nothing" or any material body affected "miraculously" is created or affected by invisible spiritual persons, who receive this ability from the Lord.

This spiritual universe or existence will be discussed in greater detail in a future chapter.

To begin, an atheist denies that anyone can cure the crippled, the blind, the deaf and others suffering from organic diseases. True. No human being, from his own ability, can do these things. But spiritual persons can operate *through* him if he has the faith that is required, or they (the spiritual persons) can operate independently of any human being.

Many of the miracles happening today are very similar to the ones which Christ performed.

Dr. Alexis Carrel, scientist of the Rockefeller Foundation, investigated the miraculous occurrences at Lourdes before he was associated with that Foundation. He was a skeptic at the time; he stated that

to the scientific mind, a miracle was an absurdity. He had come to Lourdes for the purpose of proving to himself that the stories which he had heard about miraculous cures at Lourdes were grossly exaggerated. He had taken the trouble to examine a young patient who was close to death from tuberculosis peritonitis. He believed that no matter how much faith a person might have, no organic disease such as this could be cured by suggestion or faith.

Yet, when the miracle occurred, he saw the distended abdomen reduced to normal dimensions before his eyes, and the patient, who was quite obviously very close to death, cured completely in a matter of hours. The swollen legs which accompany the disease became normal. Yet, any doctor will tell you (if he happens to be a skeptic) that tuberculosis peritonitis is an organic disease which cannot possibly be cured by faith or suggestion.

When Carrel witnessed this miracle he admitted that he felt that he was about to go mad, so amazing was its effect on him. Yet, other doctors with whom he had held a consultation examined the patient before and after the miracle and pronounced her cured even though they had held little hope for her life only a few short hours previously. One of them said simply: "There is no explanation for this cure." Yet, she was cured.

This intellectual giant, Alexis Carrel, who has written one of the greatest works of our time concerning the functions of the human body, *Man, The Unknown*, a person not easily fooled, had gone out of his way to prove to himself that miracles were impossible. But he could offer no explanation for this miracle. All of the knowledge which he had acquired denied the even remote possibility of such an occurrence. But in spite of the impressive array of past scientific experiences the impossible occurred.¹

The miracles of healing at the Shrine of St. Winifrede in Wales are similar to those of Lourdes; it has, therefore, been called the Welsh Lourdes. Diseases such as tuberculosis of the bone, locomotor ataxia, ulcers, etc. have been listed as cured.

When Christ's disciples marveled at His miraculous power, He said: "Greater things than these shall you do."

Miracle men are always with us. They have been active at all times and in many places. The famous Harry Edwards of England is a good example. Today he is healing many people of diseases and deformities which modern doctors could not cure.

¹ Alexis Carrel, *The Voyage to Lourdes* (New York: Harper and Bros.).

Edwards has received publicity from many writers. The following account is from F. Terry Newman's article entitled "Harry Edwards, England's Great Healer." Newman begins by describing happenings at a gathering at the Town Hall in Bolton, England on an evening in June, 1950:

At this demonstration all who received treatment were greatly relieved; many were totally cured. The ailments treated included arthritis, disseminated sclerosis, deafness, deformed spines, failing vision and paralysis. . . . He is able to free locked limbs with a deftness that confounds the doctors; malignant growths disappear beneath his fingers; crooked spines are straightened before the eyes of hundreds of onlookers. . . . By his personal healing the crippled and paralyzed have been made to walk, the deaf to hear and the blind to see. Even more remarkable and baffling are the cures effected by absent healing. . . . Records of numerous cancer cures by Harry Edwards are available to those of the medical profession who may wish to examine them. . . . To the skeptical and incredulous one fact is evident: he achieves results—with patients who have gone to him as a last resort. . . . Early in 1950 a remarkable film of his healing work, with scenes shot at Shere and Manchester, was released to the public. . . . All records of patients treated are filed for reference. . . . From data compiled in this fashion, statistics show 30 per cent cures, 65 per cent improvement, 5 per cent negative results. . . . Edwards receives more than 3500 letters a week, from all parts of the world. . . . Edwards is indifferent to personal gain. There are no fees for healing; nor does he claim expenses for himself and his helpers when he travels to give public demonstrations. Donations received are given voluntarily. . . . The most impressive feature of Edward's personality is his quiet and unobtrusive confidence, his absolute serenity. He makes no claims for himself, insisting he is but the instrument through which the healing power is directed.

Skeptics who have witnessed him at work, who have observed seemingly impossible things take place before their eyes, have no word to say.²

² F. Terry Newman, "Harry Edwards, England's Great Healer," *Fate Magazine*, Feb.-March, 1952, p. 30.

Notice that many people who went to modern doctors but were not cured by them came to Edwards as a last resort.

It seems that our Lord meant every word of it when He said: "Lo, I am with you always, even unto the end of the world." It seems that faith is more than a meaningless word; either the faith of the person healed or the faith of someone close to them appears to be a necessity. That is probably the reason why five per cent of the cases which came to Edwards were not healed; they did not believe that they actually could be cured.

In his amazing work, *Invisible Influence*,³ Dr. Alexander Cannon, distinguished scientist, Doctor of Medicine, psychiatrist, Master of Arts and Fellow of the Royal Geographic Society, describes miraculous occurrences which he witnessed and in which he took part in the land of Tibet and other countries.

Dr. Cannon's testimony is substantiated by Madame David-Neel, who spent fourteen years among the holy men of Tibet, and by Major Yeats-Brown, British Army officer who wrote *Bengal Lancer*.

Dr. Cannon has seen the following miracles performed in Tibet by holy men of great faith there:

Trees withered by a pointed finger. Dr. Cannon took pictures of withered trees. (Comparable to Christ's withering of the fig tree.)

Dr. Cannon walked on air across a gulf fifty feet wide after holding breath and obeying other instructions received from holy men. (Comparable to Christ's walking on the Sea of Galilee.)

When Dr. Cannon visited the Grand Lama, a bluish aura was visible around that dignitary's head, about three inches thick. (Comparable to aura surrounding Christ's head with exception that Christ's aura was a pure, dazzling white. Substantiates aura which Muldoon speaks about as a part of the astral or spiritual body.)

Dr. Cannon saw Grand Lama raise a man apparently dead. Previous to this, he had examined the body and it seemed, to all appearances, and from lack of heartbeats, coldness, etc. to be dead. He concluded from his medical knowledge that occupant of the coffin had been dead for more than twenty-four hours.

I quote the following from the introduction of Dr. Cannon's book, *Invisible Influence*:

"The dead man opened his eyes, raised himself from the coffin,

³ Alexander Cannon, *Invisible Influence* (New York: E. P. Dutton & Co., Inc.).

walked to the throne and prostrated himself before the Buddhist saint. Thereupon he walked back to the coffin, lay down and apparently became lifeless again."

Here is a quote from the introduction by Major Yeats-Brown:

"I cannot explain the phenomena produced by Tibetan magicians. I do not know how they can overcome physical fatigue so that they can run more than one hundred miles without stopping. Nor how they can conquer gravitation so that they have been seen to rise in the air, with no support between them and the leopard skin upon which they have been sitting cross-legged. Nor how they can swallow deadly doses of poison without injury. Nor how they can pass at will into a trance which closely resembles death, with heart and lungs at a standstill. These are well-attested facts, vouched for by credible witnesses, and I have seen three of them myself."

Madame David-Neel states in the introduction that she has seen the lamas of Tibet sit naked in frozen snow, at heights of ten thousand feet and fifteen thousand feet, with the mercury far below zero and melt the snow around them with the bodily heat they were able to create at will. She has also seen them crouch in pits and spring upward eleven feet in the air.

The more a person investigates miraculous happenings of modern times the more he realizes how numerous they are.

Apports are, to me, the most outstanding proof of the fact that the spiritual existence is very close to us. Many apports have fallen in recent years and have been witnessed by many people. The falling rose petals at Carmel Convent in Lipa city in the province of Batangos, Philippines in the year 1948 is outstanding. Many hundreds of people have witnessed the showers of rose petals and no one till now has been able to explain them or discount their reality.

When the Bishop of Lipa, who had heard of the crowds that were gathering at the Convent, came to investigate and close the grounds from the curious he was greeted with a shower of rose petals. That convinced him, evidently, for the grounds remained open to the public.

The showers of rose petals occur at irregular intervals—sometimes as often as three times a day, while at other times, only once or twice a week.

Any appearance from "nothing" of material objects is classified as an apport by modern investigators. The bread and fish which Christ materialized to feed the five thousand and the four thousand

were apports. The rose petals just mentioned are called apports. The manna from Heaven spoken of in the Bible could be called an apport.

Many apports have occurred at various times and in various places; the most famous one in which the greatest quantities and varieties of things appeared from "nothing" occurred about fifty years ago over a period of about twelve years in the presence of a humble shoemaker of Sydney, Australia, Charles Bailey. Hundreds of visitors, many of them famous personages, witnessed these apports as they appeared.

Thomas Welton Stanford, brother of Leland Stanford, heard of Charles Bailey and the apports that were falling in his shoemaker's shop and decided to buy Bailey's services for a long enough time to determine whether or not the apports could be produced under scientific laboratory conditions. Because he was a wealthy man, he could afford to do that. He built a special room at his mansion in Melbourne for the purpose. He had a large cage made within the room to house Mr. Bailey. The cage was made of wood and covered over entirely with transparent Brussels net-cloth. Mr. Bailey was stripped to the skin by a committee of men selected among the visitors at the Stanford mansion and clothed in a previously inspected garment at each of the experiments. He was then allowed to sit on a simple chair in the middle of the cage in full view of visitors from all sides.

In spite of all of these precautions, hundreds of things appeared in the cage before the astonished eyes of the spectators.

The following is an incomplete list of some of the more outstanding things which appeared in the cage over a period of eleven years:

- Hundreds of live birds of various kinds
- Live snakes, turtles and fish
- Spear-heads, arrows and quivers
- Bags of Chinese money, old gold, silver and copper coins
- Birds' nests with warm eggs
- Seeds, bulbs and small trees
- Ancient and modern manuscripts from various countries
- Chinese paintings
- Ivory figures
- Silk gowns

Tapestry
Zulu and Borneo bracelets, adornments, etc.
Semi-precious stones
Fresh flowers
Inscribed tablets
Battle flags
Skin of a python

Many famous visitors were present at these experiments; they were the guests of Mr. Stanford. According to Clarkson Dye, artist and member of the American Association for the Advancement of Science, a stenographic report covering each of these meetings during the eleven years was kept and is now at the library of Stanford University at Palo Alto. Some of the apports are at the University also, although many were given to the guests of Mr. Stanford at the time that they appeared.

There are many other cases of apports which have occurred in modern times. One of the most outstanding is the case of the falling rocks which occurred at Chico, California from 1921 to 1922. These rocks varied in weight from one ounce to one pound. They fell in *one definite location*. Police roped off the area so that no one would be hurt by the falling stones. The remarkable fact here, as in other cases to be mentioned, is that the rocks, etc. fell in a certain definite locality over a period of time. Often, there were no clouds in the sky at all, but that did not keep the rocks from falling. They could not have come from outer space. As you probably know, our world travels through space at about 18.5 miles per second and also turns completely around every twenty-four hours. Since that is true, no comet or other celestial body could have been the cause for these rocks, since they always fell in a definite spot which was roped off, as stated, by the police at Chico.

Several scientists investigated the incident personally but could find no explanation for the rocks. It was the subject of much excitement at the time, and the story appeared in all of the newspapers of the nation.

To the atheist who believes that nothing exists except matter there is no explanation for the falling rocks and other cases to follow. But to the person who believes in the existence of a spiritual universe very close to us and in the existence of spiritual persons living now who are far superior to us in knowledge and abilities received

from the Lord, these apports are explainable as creations of a spiritual origin.

The following is a very incomplete list of other modern apports which are well verified and can be explained as materializations from spiritual origins:

The rain of toads in Oklahoma in the year 1912. They were about the size of a thumb nail. Although they appeared to fall from the sky none seemed to be hurt; they fell on their backs in an area of one-half mile by one mile. They came down with the rain.

Rocks falling in July of 1952 at one spot only outside of Evansville, Indiana. They fell for several days. Several deputy sheriffs and hundreds of curious people searched the area all around the locality but could find no natural cause for the falling rocks.

The rain of crystallized candy in Napa County, California in the fall of 1857 over a large tract of land. It tasted like candy. No one knows where it originated.

Hail of stones weighing up to two pounds in November of 1880 at Ozark, Arkansas.

A fine shower of dry salt of very good quality near the mouth of the Red River in Louisiana in March of 1867.

Showers of pieces of meat at the Army station at Benicia, California on July 24, 1851. The amazed soldiers gathered samples of the meat which covered ground in area 30 yards by 300 yards; several samples were preserved in alcohol by Major Allen and the station surgeon. No birds visible in sky at the time. The skies were clear.

The fall of stones for two years, from 1951 to 1953, on the home of Michael D. Healey of Bethlehem, Connecticut. The amazing thing about these falling stones is the fact that although some are the size of a baseball, they fall *gently*, never denting the soft, asphalt roof of the above mentioned owner, although when he picks them up after they have fallen and drops them, they make a dent. Police officers have investigated this case and can give no natural explanation.

The rain of billions of strange, lemon-colored ladybugs on London on August 13, 1869. They fell in such tremendous numbers that they had to be shoveled out of the lanes of traffic.

People were forced to carry umbrellas to deflect them. They also fell at Kent, Surrey and Dover. The coast of England was buried with these bugs, which were of an unknown variety. No one knows where they came from.

Miscellaneous showers of ice, clams, perch, cat fish, salt-water fish, blood showers, showers of flesh of kidney, liver and heart, etc., showers of honey, silver, oil, wheat, etc. are also reported at various times and places in history.

Now we come to the marvelous case of Therese Neumann; it is difficult to believe, but quite true, as many persons have testified (skeptics included) that Therese eats nothing at all but one consecrated wafer a day, sleeps about two hours each night, speaks in Aramaic, Hebrew and Greek although she was educated in German only, and upon whose person the wounds of Christ appear.

She has been seen by thousands of people at her cottage in Konnersreuth, Bavaria. She is still alive today, and many living persons can testify to her reliability.

She is a little over fifty years old, although she appears to be much younger. Since she was healed of her blindness by what many refer to as miraculous means she has apparently taken no food at all, or drink—no nourishment except a dime-sized sacramental wafer every day. In fact, the condition of her throat has made it impossible for her to eat.

Her case has baffled scientists investigating her completely. On her hands are the ever-present wounds which penetrate through the hands to her palms. Many thousands of people, including many GI's during World War II, have seen her, and some claimed to have been healed of serious afflictions by her touch. The wounds which she bears are real enough. They have been seen by thousands, and they do bleed.

Concerning the most remarkable part of her case; that is, the ability to do *entirely without food or water*: a scientific test was made for the purpose of silencing those who cast doubt on her claims of having eaten nothing for 24 years except the aforementioned daily wafer.

In 1927 she submitted to a strict medical observation for fifteen days by a Dr. Seidl and four experienced nurses. She was not left alone for one second of that time, whether asleep or awake. She was not even allowed the sacramental wafer. Yet, although doing entirely

without food or water under strict observation for fifteen days she was in perfect health and spirits throughout the period and did not lose weight. That is, to me, truly miraculous.

The average person would die within a week without food unless he rested constantly. But it requires only a few days to die of thirst. Try going without food or water for one day and you will find that the most immediately important is the water. That is because most of the human body consists of water and as high as one quart of water or more is lost through the pores daily in perspiration through the process of evaporation.

There are other cases of people who have fasted for long periods covering as much as a month. But Therese's case is by far the most outstanding. The fact that she has gone without food for twenty-four years seems impossible but her case is exceptional in the fact that doing without food or water for twenty-four years does not seem to affect her at all physically.

Ripley tells us the following in his "Believe it or Not!":

The best known performance of this mysterious power of suspending the functions of the body (with the exception of a faint heart action) was given before the Maharajah Runjeet Singh in Lahore (India) during the summer of 1837. A Yogi by the name of Haridas attained "samadai" and was buried in the ground for forty days, after which he was dug up again and revived. Yogi Haridas fell into a trance and his assistants stopped his nose, mouth, ears, and eyes with wax; then, wrapping him in a winding cloth, they lowered him into a grave and filled it tight with earth. A guard was placed about the spot to prevent trickery. When the Yogi was uncovered forty days later he appeared slightly emaciated but otherwise was little the worse for his remarkable experience.

To do without food or water for forty days seems to be the acme of impossibility, but Haridas went without air as well!

Concerning Christ's ability to walk on the sea, I have already mentioned in a previous chapter the miraculous feats of Daniel Douglas Home, who astonished famous people in the United States and Europe for years, and cheerfully allowed scientists to conduct hundreds of tests on him without finding any trickery in his miraculous feats. Comparable to Christ's ability to walk on the water,

Home was able to float in the air, just as Cannon could walk on air over a gulf.

Then there is the case of Joseph of Cupertino, a friar, who floated in the air before hundreds of people of his day, many famous personages among them. Many well-known noblemen swore under oath that he actually floated in air with no means of support whatever. Pope Urban VIII was given a personal demonstration by the friar and said that it was the most remarkable thing "my senses ever beheld."

Rhani Hwo Bene was also well-known for his ability to float in air. In 1884 he gave a very convincing demonstration of his ability before members of the Royal Institute for Psychic Research. Pictures were taken by the Society and were published in the Annals of the Royal Institute for Psychic Research for 1884.

Probably one of the greatest of modern miracles is the miracle of the spinning sun which was witnessed by seventy thousand people at Fatima, Portugal, in the year 1917. The sun seemed to spin around itself, and move up and down in the sky. It rotated, slowly at first, then more rapidly. Finally it stopped. Then, without warning, it seemed to fall toward the earth. Many fainted in fear, while others fell down and prayed.

No scientist has been able to give an explanation for this phenomenon. Seventy thousand people verify that it actually occurred.

These are only a few of the more outstanding miracles which have occurred in comparatively modern times. There are many more which anyone can find evidence of at his public library.

These miracles have been verified by many thousands of people, many of them famous scientists, skeptics and atheists. The more up-to-date miracles can be checked by anyone who cares to go to the trouble to question those who have witnessed them.

All in all, I would say that the man who claims that miracles do not happen today is certainly not very well acquainted with the facts!

None of these things could have occurred if the spiritual universe did not exist very close by. The following chapter tries to show that God and the spiritual realm which He created is not in space nor in time.

7

THE BEGINNING OF TIME

The Lord . . . created the universe and all things thereof from Himself, and not from nothing.

—EMANUEL SWEDENBORG

In the year 1445, Leonardo da Vinci wrote the following:

In 500 years, man shall make an instrument, shall drop it from the sky from a man-made bird, it will stun the earth and cause all to drop dead from its very breath, shall devastate buildings and entire cities . . . with its pink umbrella of a cloud.

Exactly five hundred years later, it occurred. On August 6, 1945, the first air-borne atomic bomb was released from the B-29 "Enola Gay" over Hiroshima, Japan. Sixty-six thousand people were killed and 69,000 injured. Three days later, on August 9, the second atomic bomb shattered Nagasaki, Japan with a result of 39,000 dead and 25,000 injured. Man had finally learned how to drop "an instrument from a man-made bird" whose deadly egg sprouted a "pink umbrella of a cloud" which would kill the bird itself if it did not fly away swiftly.

Those who read Leonardo da Vinci's prophecy five hundred years ago, in the year 1445, must have suspected that he was hopelessly insane; a deluded mystic. Today, however, we can only wonder how and where he received such accurate and detailed information.

The only reasonable explanation is that he received this knowledge of the future from the Lord, either directly or through the medium of a spiritual person, commonly referred to as an angel.

But if this is true—and there doesn't seem to be any other explanation—it must mean that God exists outside of the space-time continuum of which Einstein speaks in his theory of relativity. Therefore, He can see “ahead” in what we call “future” time.

All modern scientific evidence points to a beginning to time. God must exist in another *kind* or degree of existence than time. This is the only answer to His prophetic ability. If He were limited by time as we are, He certainly could not have inspired the prophecies which spoke of “that which had not yet occurred.”

It is impossible to visualize God as having existed *always* in a past which goes back forever and ever—*without a beginning!* Before we can understand the nature of the spiritual universe to which all of us will graduate sooner or later, it is necessary to explain that that spiritual universe is not in space or time; it is in what Professor Frank W. Very, S.B., called a “super-space” which has many superior advantages (to be discussed later) over the limited space-time of the material existence.

How long has God lived? How old is He? If God exists in time only, He must have existed always in a beginningless past. Let's see how false and misleading that idea is; a million is a thousand thousand; a billion is a thousand million; a trillion is a thousand billion. If God has always existed in time it will be necessary to take trillions of years and multiply them times trillions times trillions times trillions times trillions, and continue to multiply in that manner forever and ever without an end! Then you will have some idea of God's “age” if you really believe that He exists in time.

It is certainly true that God cannot exist in time alone, that He created time, and that God lives in a different kind of existence than time. Swedenborg put it in this way:

“. . . nature with its time and space, must of necessity have a beginning and an origin, but not God, Who is apart from time and space; wherefore nature is from God, not from eternity, but in time, that is, together with its own time and space.”

What he said two hundred years ago is being confirmed more and more by scientists of today. And it is important to underline the fact that time must have had a beginning, because it confirms the existence of God and the reality of the spiritual existence.

Because the atheist does not believe in God he must believe that matter has always existed in some form or other; he has no other choice. Since it could not have come from nothing, matter must have

existed always and always in past time without a beginning if you deny the existence of a timeless God.

Let's concentrate for awhile on this subject of "matter" which seems to be the object for so much controversy. Considering that there are billions of stars (suns) in our Milky Way galaxy, and that there are many such galaxies in space, some larger and some smaller than ours, we must realize that there is an unimaginably immense amount of matter in the material universe, even if we do not include the likely possibility of many planets like our earth which could not possibly be seen because of their tremendous distance from us, their comparative smallness, and the relative weakness of their reflected light.

Where did this matter come from? If a person does not believe in God he must admit that all of this matter, down to the last atom, must have existed always; that it has always been there in space in some form or other.

Let's take the atheist's word for it for the sake of argument and assume that matter has always existed.

What is matter? Matter is composed of atoms. What are atoms? The ancients thought that atoms were tiny hard particles which could not be divided. The word "atom" is from the Greek, meaning "indivisible." Democritus, who lived five hundred years before Christ's appearance on earth, thought that they were the smallest possible particles.

It was not until the eighteenth century that the closest approach to the modern atomic theory was advanced by the pioneer in first causes, Emmanuel Swedenborg, in his *Principia*. He originated the then daring theory that the elements were made up of vortex particles (today called electrons) which whirl around a center which is now called the nucleus. You might think that something written two hundred years ago could hardly be up-to-date, but actually, Swedenborg's theories of the nature of the ultra-minute in respect to its basic raw material are startlingly up-to-date, and even daring by modern standards, as the next chapter shows. He was probably the first to understand the light particle (photon) which originates from the atom; the first to see that matter consists, basically, of motion or energy; that the microcosm is mirrored in the macrocosm.

The important part of the atomic theory, as far as we are concerned in this chapter, is that all parts of the atom are in a continual motion of thousands of miles per second. It is not necessary to go

into the intricate details of Swedenborg's theories here, which are stated in his *Principia*. Although many of his ideas are very quaint and quite contrary to the modern atomic theory, the really amazing fact is that he realized two hundred years ago, in an age when scientific laboratories were practically non-existent, that matter consists, basically, of motion. The first cause of this motion, he said, originates from non-spatial (dimensionless) points of force of spiritual origin which originated dimensions or space as a result of their motion; their motion describes a continuous spherical surface, or a blur of motion. The vortex particles (today called electrons) consisted of groups of these energy-particles formed by motion among themselves.

All material things, he said, are made up of these energy particles. And of what do the energy particles consist? Motion! Motion of what? Non-spatial points of force. Of what do the points consist? That is a spiritual mystery. They are, as Professor Very put it, the nexus between the finite and the infinite.

In other words, Swedenborg brought out the fact that God is, in a sense, in every least thing; that the nature of the infinite point is not motion, but urge-to-motion, or spiritual force; that they *cause* motion. Therefore, as will be explained later, you can describe matter as consisting basically of spiritual forces (the non-spatial points) set in motion of velocity of the highest degree, so that the continually spherical surface which the points describe, if we could see them, would appear to be solid, even though they consist of pure motion. Swedenborg noted that God can control all material things through these points of force. By special motions among groups of energy particles derived from the motion of points, all of the parts of the atom were created in various stages in the suns.

I quote Professor Very's estimate of Swedenborg's theories here for the benefit of those who might be interested:

The argument for internal motion—both general rotation of the atomic nucleus and also the local revolutions of diffracting and of valent supernumeraries . . . is too strong to be lightly rejected. The extraordinary speed of the electronic and helium ejections from the radio-active atoms is proof of the intensity of these internal motions, and it completely confirms Swedenborg's statements concerning the immensely greater power of

interior active motion when the least component particles are reached.

We have seen that Swedenborg concluded that matter is composed of particles formed by motion and consisting of other smaller particles also in motion, but with far greater rapidity, and these of still smaller particles whose motions are at a still greater and inconceivable speed. More than a century elapsed before facts were discovered confirmatory of a small part of the general supposition, and then nearly another century elapsed before the full power of his argument began to dawn upon the scientific mind. . . .

We may also believe that the electrons are the long-sought vortex-particles predicted by Swedenborg, and that the gyrostatic reversal of the spin of these particles is the origin of Planck's "Wirkungs Quantum," or least quantity of energy, with a value of $h = 6.55 \times 10^{-27}$ erg seconds, which is also the starting point of the "light-quanta" which give individual spectral rays. We may also note that Swedenborg thought that light was a modification "singillatim," that is, in least details—an expression for which we may now substitute "light-quanta!"

Swedenborg's proposition was that the elementary particles are all exactly alike. We may now say the same of the electrons. Endless diversity is possible from the arrangement of these in the atom, giving by their perturbations the infinitely varied details of line-spectra, but the fundamental unit is everywhere one and the same invariable entity. . . .

Swedenborg has much to say of circular motion within his particles. . . . The relative positions and dimensions of these electronic orbits form one of the great outstanding problems of spectroscopic research, but their existence is certain. . . . on every hand points of contact will be found with Swedenborg's great new departure which assigned structure and motion to the interiors of matter.¹

To put it simply, Swedenborg realized that matter consisted of motion, basically, stemming from an infinite source of energy or force, in George Washington's time!

Swedenborg was too far ahead of his time to be appreciated by his contemporaries who believed that matter was immobile and

¹ Very, *op. cit.*, pp. 130-133.

solid. But in 1905 Einstein proposed the theory that matter is a form of energy. Other scientists working in their laboratories—Millikan, Planck, Bohr, Rutherford, Bragg, Langmuir, Langley—affirmed, with their experiments, that matter is basically a form or manifestation of energy, thereby confirming what Swedenborg had stated long before.

Electrons travel around their nuclei much as our earth and the other planets travel around our sun, except that electrons travel at tremendous speeds of thousands of miles per second, approaching the constant of light: 186,000 miles per second.

Atoms are grouped into molecules. For instance, one molecule of water is made up of two hydrogen atoms and one oxygen atom. Some molecules are enormously complicated, consisting of thousands of atoms of various kinds.

Molecules are continually moving in a zig-zag or vibratory motion to a greater or lesser degree determined by what we call heat. Consequently, molecules are constantly bumping haphazardly into each other; but since they have perfect elasticity they continue to travel in every conceivable direction at speeds which can be regulated by heat. For example, atoms are continually moving around in the air in which we live. It is the heat of the sun which keeps them active. If the sun would suddenly "go out" the air around us would very shortly be frozen solid and we would be frozen in it, like statues in amber.

The outermost electron traveling around the nucleus of the atom has a diameter about 10,000 times that of the nucleus. If a human being could be compressed so that all nuclei and electrons were packed together like sardines in a can (which is impossible) the human body would be about the size of a speck of dust, just visible with a magnifying glass.

So you see that all of the parts of the atom, in every experiment performed in the laboratory, and all of the molecules which are made up of atoms, are in continual motion. Matter is basically motion. Newton thought that there might be such a thing as a still object in space but modern evidence, from the tiny atom to the ponderous island universes in space, shows that absolutely every material thing is in motion; there is no such thing as a still object.

Now that we have looked at matter as the modern scientist sees it, let's get back to the subject of time.

No one can comprehend the idea of time without a beginning;

we lose our grasp on reality when we attempt to travel backwards forever and ever in our mind's eye.

Yet those who believe in God know that He created matter but have gained the impression (because they naturally think of Him in terms of their own existence) that He has always existed in time, even before He created the material universe of matter.

What is wrong here? The believer, just as the atheist, becomes mentally confused when he makes an attempt to visualize traveling backwards in time always and always without a beginning. Yet, if he believes in God, he must believe that God has always existed. So here we come upon a basic mistake or fallacy in man's reasoning concerning the everlasting nature of the past in time. Both the believer and the atheist are in error in this respect if they have such a conception of time.

Harlan T. Stetson, authority on astronomical research says: ". . . we cannot think of a time before which nothing happened nor can we think of a time beyond which something may not happen. Such are the limitations of the human mind." ²

The atheist concludes that matter has always existed and the believer asserts that God has always existed. But neither one can comprehend the idea of time without a beginning, stretching backwards forever and ever, never beginning, always progressing backwards, always—always—always—

Swedenborg emphasized that this is wrong thinking; that a man can go crazy if he continually tries to think of God or of the material universe as having always existed in a beginningless past.

What happens when we make an effort to visualize traveling backwards in a past without a beginning? We must continue this backward trip forever. Since this is true, *we can never return to present time!* Actually, however, it is impossible to travel backwards in time for even a second; we can only imagine such a journey.

But before we can determine whether or not matter has always existed, it is necessary to understand the nature of time. What is time? Time is nothing more than our word for the motion of matter. All matter is in continuous motion, from the infinitesimal nucleus and electron of the atom to gigantic galaxies of stars. When the earth turns completely on its axis we call it a day's time. When it makes a complete trip around the sun we call it a year's time. Our clocks

² Harlan T. Stetson, "Religion in a World Remade by Science," Cotton, *op. cit.*

and watches divide the day into hours, the hours into minutes and the minutes into seconds.

Stop to think about it a bit. Why is it that we can't travel back in time? For instance, here is a man who murders his wife in a "fit of insane jealousy," as the newspaper stories put it. Later, he finds that she had not been unfaithful to him after all. He falls down on his knees and beats the floor with his fists in hopeless despair. "Why, oh why," he moans, "can't I go back and undo what I have done?" He would give anything to bring his wife back to life. But he can't because everything in the past is a past motion. That is what time is—motion. He cannot go back to the point where he pulled the trigger in a frenzy of rage because that is a past motion.

Spiritually speaking, we do not live in time. A thought can be changed or varied or improved but a thought put into physical action cannot be changed. Everyone has had the experience often of having time "drag on his hands" or the opposite experience of having "time fly." These illusions depend on whether or not we are enjoying ourselves. Time proceeds at an even rate, but because we are basically spiritual in nature it seems to fly or drag when in reality it does neither. Our spiritual souls do not perform motions; they instigate them. Swedenborg realized this. He said:

"... thought, which is spiritual, moves the whole face and exhibits its own expression; and also moves all the organs of speech, and this distinctly according to the spiritual perception of such thought; and that the (spiritual) will moves the muscles of the whole body, and the thousands of fibers dispersed throughout it, to one action . . . endeavor produces actions and motions, and . . . all action and motion must have endeavor within them in order that they may come forth and subsist." ³

We live and move in time, physically speaking, but not spiritually speaking. All of the physical body's processes progress in time. Whether we are asleep or awake, these motions go on without ceasing till death. (The atoms of which your body is made have existed since time began. You are *older* than the hills, atomically speaking.)

A "still" object is a great illusion. Swedenborg was probably one of the first to realize that we must have motion in order to have form. Matter only seems to be still from our scale of observation, as Du Noüy expressed it in *Human Destiny*. We live in a world of motion; everything that we can see is motion. When we look at a

³ Emanuel Swedenborg, *Arcana Coelestia*, V. N-3748.

piece of matter, a book, a chair, a table, a building, etc., we think that we see a still, solid object, but in reality we see nothing but atomic particles in motion. We can see atoms, in a sense, at least those atoms which constitute the surface of objects, because light is reflected from them, but we see so many billions of them at one time that their nature appears entirely different from our scale of observation than it really is on the atomic scale.

If, for instance, we could see this page magnified millions of times, it would no longer appear to be "still" or "solid." You would then see a great mass of molecules and their atoms in motion, and enormous spaces between these moving particles. Actually, however, you could not see them with light, for light is too coarse to reveal these tiny particles. That is why the electronic microscope sees what the ordinary microscope, which uses reflected light, cannot see.

So whenever we glance at a form of "still" life or matter, such as the page on which these words are printed, we are viewing a great monument of motion whose particles or forces are held together because of their powerful attraction for each other. Any physicist will verify this statement.

It is difficult to imagine that all lifeless and living objects are continually moving in time when they seem to be still; but then, it is impossible to see yourself going through space with the sun at one speed of 185 miles per second, and with the earth around the sun at about 666,600 miles per hour. Yet, you are. Look at the "still" objects in the room around you—chairs, tables, nick-nacks, walls, floors, lamps, etc. When you see these seemingly still, "solid" objects, you are seeing them moving in time. The atoms and molecules which make up these "still" objects are moving at great speeds continually and have since the creation of matter.

"Why doesn't the furniture jump around or become distorted; lose its shape?" you may ask. Because these atoms (which are so small that you could put about five million of them in a single row about 1/16 of an inch long) always move within set limits and never go beyond those limits under normal circumstances.

A canary in a cage moves freely inside the cage, but it cannot get out. These tiny particles or forces move within a certain space, but not beyond it unless they are unstable. That is why still objects never lose their shape or move from our scale of observation. Though we cannot see these solid, lifeless objects move in time, every one of the nuclei, electrons, atoms and molecules which make up these

objects is moving in time, or space-time, as Einstein puts it in his theory of relativity.

All matter is progressing in time like a moving picture before your eyes. It is never the same from second to second, atomically speaking, for the particles or forces of which it is made are constantly in different positions.

As you watch the smoke from a cigarette curl upwards, it is easy to realize that the smoke is moving in time, but the "motionless" hand which holds the cigarette is moving in time right along with the cigarette smoke, because every one of the atoms of which that "motionless" hand is made is constantly moving in a group of atoms called molecules.

When you see an object, you are actually seeing one continually changing picture of this same object, similar to a motion picture. The light with which you see this object is continually traveling at 186,000 miles per second, and every fraction of a second you see a different picture of the same object whether it is still or in motion.

Since the world travels around the sun, you are going along with it, breaking all speed laws at 18.5 miles per second. But that is comparatively slow motion relative to the speed you are traveling with the sun's motion in the Milky Way galaxy—185 miles per second or about 666,000 miles per hour. The sun takes the earth and its moon and the other planets and their moons along with it, as they circle around it. In addition, the Milky Way galaxy, as a whole, is zooming through what we call space, carrying our solar system with it, of course. So actually, although you seem to be rooted to a definite spot in space, you are constantly going in several directions at one time, at speeds that would, by comparison, make the fastest jet plane or rocket appear to be standing still.

Every material object, living or lifeless, is in continuous motion in space from the smallest electron to the largest galaxy of stars. There is no such thing as a still object!

I believe, as anyone who considers the subject must, that it is impossible to separate matter and its motion in space, from time. Time could not have begun before matter, because *time is matter in motion!* (Time, after all, is nothing but a word to describe the motion of matter in space.) Therefore, matter, motion and time are inseparable and must all have begun at the same instant. In other words, time began when material motion began.

Swedenborg says: “. . . the world was created by God, not in time, but . . . times were introduced by God with creation.”

There could have been no time before matter existed, because there was no material motion before matter existed. If matter has always existed, time must always have existed. Therefore, when the atheist says that matter has always existed, he must believe that time has always existed.

But the all-important point to consider here is that time could not always have existed because any motion must have a beginning. All motions of material things must have had a start at some time in the past—the beginning of time.

The atom is the ideal example since it is the building block of all matter. Did the motions of the nuclei and their electrons have an initial start? Logically, they must have, because any motion must have a beginning in order to progress in what we call space. For instance, the baseball pitcher must start the motion of the baseball before it can reach the batter.

For simplicity, let's consider one hydrogen atom. One electron whirls around the nucleus of the hydrogen atom. When the atheist states that matter has always existed, he must conclude that the nucleus and the electron of the hydrogen atom have always traveled, since their nature is motion; a “still” nucleus or electron is an impossibility. If matter was not created by God but has always existed, nuclei must have existed always in a beginningless past, spinning endlessly (or beginninglessly).

We know today that one of the differences between the atoms of one element and those of another element lies in the number of electrons spinning around their nuclei. Well, it is quite obvious that these atoms haven't always existed in those forms, ranging, in marvelous order, from the lightest to the heaviest. It is also inconceivable that any individual electron could have existed in a beginningless past; it, also, must have had a creation or beginning from some primary “substance” which does not consist of motion, basically, but originates the motion, and causes space-time as a result of the spatial motions.

We can very easily understand that time must have had a beginning. For instance, let us suppose that you were visiting some friends at their home in an unfamiliar part of the city and found it necessary to go to a drug store for aspirins or cigarettes. Since you were unfamiliar with the location of the nearest drug store, you asked your

friend to direct you. He informed you soberly that it would take you "always" to get there. You naturally concluded that your friend must have been joking, because you could never have reached the drug store if it required "always" to get to its location.

Well, let's call that hypothetical drug store the present time. If it had taken always (a beginningless past) to reach present time, it would have been impossible for us ever to have reached the present. Even so with all motions which make up the material existence. Every one, without exception, must have had a beginning from a timeless cause, which is God.

For example: The motion of the electron around the nucleus of the atom is not a lot of motions following each other, but one continuous motion. When you examine a spool of thread you see that the thread is going around in circles, but when you remove the thread from the spool, you find that it is just one long piece of thread with a beginning and an end. The motion of the electron is a lot like the piece of thread. It must have had a beginning, and an end, which, as far as we are concerned, is its motion at the present time.

You can easily see that a piece of thread without a beginning could never reach the other end, which, in terms of the motion of the electron, is the present time.

If the one continuous motion of the electron had not had a beginning, it could not have reached its present motion. To state it as a law: Any material motion, whether that of an electron, a nucleus or an island universe in space, must have had a beginning or it could not have reached its present motion.

This shows that matter could not always have existed but must have had a Creation or absolute beginning, and that time began when material motion began.

In *The Divine Love and Wisdom*, Swedenborg explained it in the following way:

When you see material things, you see effects. The motions of the particles which constitute the atom are effects. But for every effect, there must be a cause. All of these material motions must have been caused when the material universe was created by God.

Now effects are motions. But the cause of the motions is force. Every motion must have a force behind it or it couldn't exist. And every force must have an origin—a conatus or potential energy from which the force springs. That conatus or potential energy is God.

So you see that there are actually three degrees (discrete degrees) in all material things:

- 1—Potential energy (Conatus or God)
- 2—Force (Spiritual)
- 3—Motion (Material)

We cannot see the force because it is spiritual in nature, but we know that it must exist to cause the motion. The same applies to the conatus or potential energy. Although we cannot see God we know that He must exist in order to originate the force which causes the motion.

We can illustrate this knowledge which Swedenborg gave us in a simple way with the example of a big league pitcher. Immediately after his wind-up, but before he throws the ball, the pitcher freezes in the pose of a statue with the throwing arm held back, ready to deliver the ball. That stance can be compared to potential energy. It is not motion or force itself, but causes them. Although the potential energy causes the force which causes the motion of the ball (atom), it exists in a different degree than force and motion. God, the original potential energy, causes and directs the spiritual forces which cause the material motions.

Another important thing which Swedenborg brought out was the fact that the spiritual force is *continually* in the material motions. If it were not so, if these spiritual forces were removed for an instant, material motions would cease, and as a result, matter would vanish into nothing.

The motions of the particles which comprise the atom have been going on for billions of years. But not one nucleus or electron could exist if it did not have a continual force behind it which actuated or activated it.

To assume that material motions exist by themselves is the worst nonsense; but many intelligent people assume that that is the case because that is how it appears. Since electrons move continually, it appears that things just naturally move. But actually, every material motion must have a continual force behind it and in it to cause it to *continue*. No motion can exist by itself any more than a baseball can sail through the air by itself unless a force behind it gave it motion.

Because time is the motion of matter, time began when matter was created by God.

But since this is true, how can those who believe in God explain His existence? Swedenborg stated that God exists in a present tense, above and beyond time, although He is in every motion of material things, and, in that respect, exists in time. In other words, God is in every least thing, down to the tiniest particle of the nucleus of the atom, but exists outside of them and is only associated with them through what Swedenborg called discrete degrees. But how can we prove that God exists outside of time?

The Biblical prophets, along with ancient philosophers and some modern philosophers and scientists too, realized and realize that God does not exist in time; in fact, some of the most outstanding scientists of today feel this way. Such a famous scientist as Lecomte du Noüy stated that we cannot even conceive God in relation to time.

The materialist cannot see this at all; he cannot see how anyone could know of an event which has "not yet occurred." It seems utterly impossible. But we can understand it more readily when we see that every human event is caused by a spiritual thought or affection, whether good or evil. Because God can see the spiritual thoughts and affections of men, He can "prophecy" their ultimate outcome.

Swedenborg pointed out that only material things exist in time; that God and the spiritual universe which He created are not in time at all; that God exists in time without time and in space without space.

Matter-space-time are His creations but He is outside of them; not subject to their laws.

Plato put it in the following way:

Time and the heavens came into being at the same instant, in order that, if they were ever to dissolve, they might be dissolved together. Such was the mind and thought of God in the creation of time.

Alexander Cannon states in the preface of his work, *The Invisible Influence*: "All things we see are only mind in form and substance, the evidence of the Unseen Invisible Mind; the creative power and influence which is God Almighty."

The idea that God does not exist in time should not come as a complete surprise to anyone who has studied the Bible; the Bible informs us that to God, a day is as a thousand years, and a thousand years as a day. That can only mean that God is not limited by the bonds of time sequence and exists outside of time.

The fulfillment of the amazing prophecies in Biblical times and later shows that God can see thousands of years in future time (future to us) even to present time, or what is, to us, future time. He informs us that He has this ability to know what will be in the future, in the book of the Bible known as Isaiah. He declared: "I am God, and there is *none like Me*, declaring the end from the beginning, and from ancient times the things which are not yet done." A remarkable statement.

Man, of course, cannot even conceive of any other medium of existence than existence in time except in his abstract or spiritual imagination when, as Swedenborg puts it, he removes time and space from his thoughts. The possibility has no more reality to him than light to a man blind from birth. We try to create God in *our* image; because we exist in time we cannot easily imagine any other kind of existence.

The fact is that we do not know very much, even as Socrates affirmed. There is a limit to our scope of understanding. But it is wrong to deny the existence of God just because we do not know all of the answers.

But let's maintain a scientific detachment here and determine whether God does actually prove His existence outside of time by "seeing" what will occur thousands of years from the time of a prophecy, or if this idea of knowing of anything in the distant future is just a lot of "bunk."

According to Webster's dictionary, a prophet is one who foretells future events, especially by inspiration of God. The Apostle Peter said: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). Mental telepathy from the spirit of God to the prophets?

The prophets of old foretold in detail the life of Christ hundreds of years before He put on the body of Mary's son. The prophet Micah foretold that He would be born in Bethlehem, over 700 years before Christ's birth. He said: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting" (Micah 5:2).

This is certainly remarkable when you consider that Mary and Joseph did not know that He would be born in Bethlehem themselves till shortly before His birth.

Isaiah said: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). Immanuel means "God with us."

The prophet Isaiah told in accurate detail the manner of Christ's suffering and death, seven hundred years before Christ's birth. Isaiah was one of the greatest prophets. He was a Hebrew aristocrat. The exalted language which he uses, sublime in its beauty, makes it evident that he must have had a profound mind. He gave a tremendous view of God. He specified that God was using Israel as His teacher before the world but that the entire world would be saved from spiritual death by the Redeemer.

Isaiah not only foretold events in Christ's life by inspiration from God, but also prophesied the appearance of John the Baptist, who would announce the presence of Christ. Isaiah stated it with his typically exalted rhetoric: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isaiah 40:3).

Malachi also prophesied the coming of John the Baptist: "Behold, I will send my messenger, and he shall prepare the way before me" (Malachi 3:1).

Isaiah prophesied that Christ would be tortured by the Roman soldiers before being put to death. He said: "I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting" (Isaiah 50:6).

If you have read the New Testament, you have found that Christ was scourged and humiliated by the Roman soldiers and Herod before being crucified.

Isaiah continued: "He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not. Surely, he has borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:3-5).

". . . and he made his grave with the wicked, and the rich in his death . . . and he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressors" (Isaiah 53:9).

How could Isaiah possibly have known that Jesus would "make

his grave with the rich"? Joseph of Aramathea, a wealthy man, placed the body of Christ in his private sepulchre after His death on the Cross. Therefore, Christ literally made His grave with the rich.

Isaiah also stated that He would be numbered with the transgressors, and so He was; two criminals were crucified with the blameless Christ.

Isaiah indicated that Christ would make intercession for the transgressors. Christ forgave the criminal who believed in Him and said: "Today, thou shalt be with me in Paradise." He also asked God to forgive those transgressors who had had Him crucified, for, as He said: ". . . they know not what they do."

Christ also made some remarkable prophecies, as everyone familiar with the Gospels knows.

It would require a large volume to relate the fulfillment of all of the prophecies in the Bible. There are such books at your disposal in the public library.

In his work, *The Bible Under Fire*, John L. Campell, D.D., quotes Dr. A. T. Pierson, who stated: "There are in the prophecies of the Old and New Testaments together nearly a thousand separate predictions of future events of which perhaps eight hundred are in the Old Testament . . . all of them that relate to events up till the present time have been fulfilled."

Notice in the prophecies concerning Christ that Isaiah speaks as if these things had already taken place. He speaks in the past tense. "I gave my back to the smiters" and "He made his grave with the wicked" etc. This speaking as if the events had already taken place is common in the prophecies of the Old Testament.

Notice also that although the prophets are supposed to be speaking, the prophecies say, "I," not "He." Certainly Isaiah didn't give his back to the smiters. Why, then, does he say: "*I* gave *my* back to the smiters and *my* cheeks to them that plucked off the hair."

Swedenborg points out that God always spoke through the prophets. The prophets merely wrote down what they heard. Therefore, it is God that is speaking, not the prophets.

Concerning this manner of speaking as if the events had already occurred: Swedenborg tells us that since God does not exist in time, the events have already happened to Him; that is, time is like a motion picture film to God. He has already seen the picture. But when we see the picture, we don't know what is going to happen from one minute to another and are very much surprised at the

turn of events. Suppose that you go to the theater to see a motion picture which you have already seen the day before. You know exactly what is going to happen in the picture, and you enjoy watching the expressions of surprise on the faces of those around you who have not seen the picture. To those people the events are still in the future but they are in the past to you.

God is in a present tense, above and beyond time; or, to put it as Swedenborg does, He exists in a different discrete degree from time or a different *kind* of existence which is superior to time. Time is the ultimate of the timeless spiritual; but this other *kind* of existence will be described later, in connection with a discussion of the nature of life in Heaven.

Getting back to the prophecies; the prophet Zechariah foretold Christ's triumphal entry into Jerusalem which we celebrate on Palm Sunday. He said: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass."

Concerning more modern prophecies, Nostradamus, who died in 1566, wrote many. Here is one that foretold the attack at Pearl Harbor:

"While little men shall talk of peace, their armed forces shall betray a foreign fortress."

We know today that while Japanese ambassadors talked to President Roosevelt, Pearl Harbor was attacked.

Fifty years ago, before atoms were even thought of by most people, John Hendrix, the prophet of Oak Ridge, Tennessee declared to his neighbors that Oak Ridge "would be the site of a huge industrial city which would help end the greatest war in history."

In 1440, a dying old man in Essex, England asked that the following words be put on his tombstone:

When pictures look alive with
movements free (motion pictures or television)

When ships, like fishes swim
beneath the sea (submarines)

When men outstripping birds
shall scan the sky (airplanes)

Then half the world deep drenched
in blood shall lie. (World Wars I and II?)

The tombstone is still there in the churchyard in Essex, England. Anyone can go there if he wishes to see it.

Henry James Forman, in *The Story of Prophecy* says: "It is a tenet of those who believe in prophecy that every great event in human history has been specifically, and often amply, foretold."

These prophecies have been quoted at such length to show that God could not have inspired them if He exists in a time sequence as we do. Men such as Daniel, Isaiah, Nostradamus, Leonardo da Vinci, etc. certainly could not have seen into the distant future themselves unless they had received this knowledge of future events from a Spiritual Personality who exists outside of the time universe of matter.

But where did God come from? This question implies that God existed in the past and, consequently, must have had a beginning. But the past is a part of time and God does not exist in time. Because all of us began in time we cannot imagine a God who exists in a present tense which has no past or beginning in it.

In other words, a matter-space-time image of God is false because the spiritual does not consist of matter or its constituent, space-time. We can only understand God in a spiritual or abstract way, as the Apostle Paul noted in his first epistle to the Corinthians: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are not spiritually discerned."

But men cannot understand how God could have created myriad suns and worlds in space from "nothing." He didn't! Swedenborg underlines the fact that God created all material things from Himself; that the material universe is the effect of a spiritual cause; the last and ultimate degree upon which the spiritual rests as a foundation. God's footstool, as the Bible declares. But without the spiritual existence the material could not exist or continue its motions.

Everyone must recognize the fact that he, as a personality, did not exist at one time. However, he did not come from nothing, for, as Swedenborg puts it, nothing cannot produce anything; he must have originated from the Original Substance, the one and only Living Conatus which is God.

But concerning material things; the doubter cannot see how they could be the effect of spiritual since they are visible, can be felt, weighed and formed into tools. He says that if he picks up a block

of iron one foot square he finds it to be very heavy; if he kicks it, the pain in his foot convinces him that it is quite solid.

But actually, the block of iron is heavy because the pull of an invisible force called gravity makes it "heavy." But if he could lift that same block of iron on the moon it wouldn't be nearly as heavy, for the gravitational pull on the moon is only a fraction of what it is on earth. That is because the moon is much smaller than the earth. So the weight of the block of iron depends on the extent of pull exerted on it by gravity.

As I write these words, I have a small postal scale before me. On the scale, I place a piece of steel weighing two ounces. But when a magnet is held near the top of the scale within about a half inch of the piece of steel, the weight of the steel decreases as the magnet approaches it. At one point, the bar of steel weighs only one ounce. Immediately before the magnet picks it up, the steel weighs nothing at all!

What has been done here? The force of gravity has been neutralized by a magnetic force, rendering the piece of steel weightless.

Now, going back to our original block of iron one foot square, if that block could be suspended in space away from all suns or worlds or other material objects, *it would weigh nothing at all!* Why? Because there would be no force of gravity from some other body to give it weight.

What we experience as a very heavy, back-straining block of iron is caused by an invisible force called gravity. Actually, it has no weight until it comes in contact with, or is attracted by, another material body.

As far as kicking the block of iron to determine its solidity is concerned, we know now that what we used to think of as a solid object isn't solid at all; not more, at least, than a tiny fraction of 1 per cent of it, according to the De Broglie and Schrödinger theory of the atom. The remaining 99-99/100 per cent, according to their theory, is composed of what they called waves of probability, force, power, energy, undulations, pulsations, etc. None of these aspects is "solid" as we used to think of the term "solid." In other words, our idea of solidity is illusory, like the illusion of ancient men that the earth was flat and rooted to a mysterious "something" in space.

You will get a more accurate picture of this block of iron if you think of it as a combination of motions caused by powerful forces,

but altered by heat, which are now imprisoned within a given space because of their attraction for each other; but all of the motions are continually moving within that space. These motions are continually moving at tremendous speeds; therefore, they will resist any other motion, like the skeptic's foot, in proportion to the relative intensity of the outside force.

The solidity of the iron is determined by the rate of motion of its molecules. As a block of iron its molecules are comparatively close together and their speeds are moderate. But apply great heat to the block of iron and its molecules move with increasing speeds and at greater distances from each other. Then the "solid" block of iron becomes a liquid. Increase the heat even more, and the liquid becomes a gas, about as "solid" as air. So you see that a solid is solid only when its molecules are comparatively close together and their rate of motion is comparatively slow.

To reverse the process, let's begin with the invisible gases, hydrogen and oxygen, which exist in the air. Air is certainly not solid compared to a block of iron. But if we take hydrogen and oxygen from the air and combine them in the laboratory the result is water. When we freeze the water it becomes a solid block of ice.

All material things remain together because the forces of which they are made attract each other. Atoms stay together and form molecules because atoms are attracted to each other. Molecules remain together because they, in turn, are attracted by each other. Matter could, therefore, be defined as the close proximity of various moving forces which are attracted to each other.

This much men of science have uncovered. The shadows on the wall are taking more definite shape. But, as one man expressed it, men of science know less today than they did one hundred years ago; that is, the more we discover, the greater the mysteries become. A hundred years ago scientists thought of material things as being comparatively simple. But now we know that they are almost unbelievably complicated.

Strangely enough, Swedenborg realized this two hundred years ago:

"Know then, that everything divided is more and more manifold, and not more and more simple; because what is divided again and again approaches nearer and nearer to the infinite in which all things are infinitely. What I am now telling you is new and heretofore unheard of."

Scientists try to determine the inner mysteries of existence by observing it from the outside. It cannot be done. Of course, men of science would like to work from the inside, but the door is locked and God has the key. The greatest scientists today acknowledge this. The greatest mysteries are still unsolved and are just as mysterious as they were in Plato's time. They cannot be solved because they are spiritual in nature. The secret of life is a good example. So is the human personality of thought, memory, consciousness, feeling, and the "newer" mysteries of extra-sensory perception. The universe is full of unsolved mysteries. Only material things can be studied in the scientist's laboratory. Spiritual things must forever remain a mystery to the materialistic scientist.

God created matter-space-time and therefore is greater than the material universe, His creation. It would be ridiculous to assume that God is made of matter for then we would have to ask: "Who created the atoms of which God is made?" No. A spiritual, super-material Intelligence is the only answer to God's make-up. God must be outside of the universe of matter, space and time, just as an artist is outside of the canvas on which the landscape is painted.

The trouble is that we can only think of God in terms of things we have experienced. E. H. Cotton, author of "A Biologist's Religion," says: "We have suspected what the trouble with religion has been all along; but now relativity has demonstrated it; its efforts have been confined inside the time process. God is inside the time process; but he is also outside it. And to find God outside the time process, organized religion has no other equipment than its faith."

In a spiritual way we also can "move" freely in time. In our imaginations we can go back to the past and relive certain memories, but we cannot change them for they are past motions. Many people have experienced the fact that a dream which seemed to last for hours lasted for only a few seconds. An executive who fell asleep while dictating to his secretary noted that the dream seemed to last for about an hour. But his secretary informed him that he had been asleep for only a few seconds. In the dream world there is no such thing as time.

One man explains God's existence outside of time in this way: If we are traveling on a train, an airplane pilot who is flying a few miles above the train can see that the train is in great danger because a bridge is washed out several miles ahead. The engineer on the train, however, cannot see the bridge because it is still in the

future to him. But because the pilot is above the train and can therefore see a much greater distance, he can warn the engineer of the danger. The catastrophe is still in the future for us but the pilot can "prophesy" that an accident will occur unless he can warn the engineer because he can see into our future.

In answer to the question: "Where did God come from?" it is impossible for any of us to understand a God who has always existed in the past without a beginning. We know that that is false. When, in our mind's eye, we try to travel back forever, our reason revolts. The atheist claims that matter has always existed, but we can see that all of the motions of which matter consists must have had a beginning. The Christian should believe that there was a beginning to time, which began when matter was created. Therefore, we cannot think of God as existing in time at all, but only connected to it as a spectator, for the past did not exist until matter was created.

Time is the only kind of existence that we can properly imagine because that is the only kind of existence that we have experienced.

Think of the fish which nibbles on the worm on the hook. The fish cannot remember anything. He has no retention faculty. If he sees a worm, to him, it is the first time that he has seen a worm even though he has seen thousands of worms before; he cannot recollect anything that has happened in the past. If you could talk to a fish and try to explain to him what memory was, he wouldn't know what you were talking about; he wouldn't believe you because he has never experienced memory. He cannot think of anything which occurred in the past. Everything is in the present to him. He has no memory of the past at all nor enough intelligence to visualize the future.

Our existence is something like the fish's existence compared to the nature of God's existence. Only by living in the same *kind* of existence as God lives could we understand it. We will live in that kind of existence in the spiritual life. Until then all attempts to visualize it are useless because we have nothing adequate in our experience with which to compare it. But past and future are not in God's existence. They are a part of time, His creation. "Where did God come from?" is not a proper question because the past is not a part of God's existence; only ours. Matter could not have existed always in the past without a beginning. That is absolutely impossible. But we must believe in just such an impossibility if we deny the existence of God.

8

THE BEGINNING OF SPACE

. . . And the substance out of which this bubble is blown (the material universe) . . . is empty space welded on to empty time.

—SIR JAMES JEANS
The Mysterious Universe

In the last chapter we saw that time began when material motions began. The same is true of space. Space has not always existed; it was created in the beginning of time, because space is matter.

Space Is Matter

Before we can discuss the location and nature of the spiritual existence it is necessary to point out that the spiritual existence is not in space, or the space-time continuum of which Einstein speaks in his theory of relativity. Although the spiritual existence is very close to all of us, it is not in space because space is made up entirely of matter. *There is no such thing as an empty space.* This fact is so new for so many people that it must be explained in some detail.

Our eyes tell us that there are empty spaces right there in front of us. We can wave our hands through the empty spaces. But this, we know, is an illusion of sight. The spaces appear to be empty because light passes through the air atoms instead of being reflected, as it is in the case of what we refer to as "solid" objects. In addition, our common sense tells us that since these air atoms and molecules are continually moving around because of the energy received from

the sun, they are not packed together tightly but are comparatively widely separated particles. Therefore, spaces must exist between them. But on the other hand, we must account for the phenomena of gravity, magnetism and other things to be mentioned later, which act on material atoms. The force of gravity exerts its influence throughout our "universe" in the Milky Way galaxy and in all other galaxies of suns, through trillions of miles of apparently "empty" spaces.

It is apparent, then, that we need a more accurate criterion than the judgment of our physical senses in order to determine the nature of space. The problem is not a simple one; far from it. Scientists of today are almost equally divided on this subject of space. Some believe that empty spaces are quite possible, while others maintain that so-called "empty" space consists of what is usually referred to as "ether" (this is *not* the ether used in hospitals), necessary to transmit gravity, magnetism, light, etc.

Much Ado About "Nothing"

You might think that there could hardly be very much controversy over what most people think of as just so much "nothing." Actually, however, many scientific tomes and papers have had this subject of space as their theme. Sir James Jeans discusses the subject in detail in *The Mysterious Universe*, giving the various pro and con views held by leading scientists of the past and present.

The "nothing" proponents believe that empty spaces exist outside of the earth's atmosphere between the earth and the sun, and also between the stars or suns and between the galaxies or groups of stars. They claim that these spaces are emptier of atoms than the most perfect vacuum which can be produced in the laboratory.

The "something" proponents say that these supposedly empty spaces are filled, not with atoms, but a finer substance, which is usually called ether; they believe that an empty space could not convey the light and heat of the sun and stars or the gravitational pull or magnetic force of material bodies.

The "nothing" proponents aver that the sun's light and heat are transmitted through empty space to us in bullets of energy which also act like waves.

The "something" advocates maintain that the sun's light and

heat could not possibly travel through "nothing" but must be carried by a medium called ether.

The "nothing" proponents assert that the temperature of empty space is absolute zero.

The "something" proponents reply that it is impossible for "nothing" to have any qualities at all; if space has the quality of absolute zero, it must *be* something; it must contain matter to give it that quality since cold is an inactive state of molecular motion.

So you see that down through the years, for the past two centuries, a verbal war has been going on between scientists who believe in the existence of an ether and those who believe that this so-called "ether" is purely imaginary. For a time, the ether proponents were winning; then the "nothing" proponents acquired a new general by the name of Einstein who re-united their scattered forces with the aid of a strategy called relativity.

The Disappearing Universe

The Relativity strategy not only does away with the ether but with all material bodies as well, leaving nothing but "empty space welded on to empty time."

So you see that Einstein, the great magician, has caused the entire material universe to disappear with the wave of a magic abstraction called Relativity.

To put it simply, this theory implies that you are just a lot of crumplings of the space-time continuum, and since space and time are empty nothings, you are nothing. This idea could prove to be useful in any monetary altercations with the butcher, baker or candy-stick maker. All that you would need to do would be to point out that money is, after all, nothing to get so excited about, since it is, in the last analysis, merely so much crumpled nothing.

The theory of relativity has proved to be useful and accurate as a means to solve problems relating to moving bodies and forces in the material universe. There is no such thing as an absolute motion; motions are comparative because all bodies in space are in motion at varying rates of speed relative to the rate of speed of the observer. Space and time are one because time is matter in motion. You can substitute the word "motion" for "space-time" because they mean the same thing.

But the important point to bring out here is that, wonderful as the abstraction called relativity is to figure complicated problems, every abstract equation must have a basis or foundation in reality or it loses its meaning. Far be it from me to belittle relativity for mathematical equations have many advantages in that they can predict material events with remarkable accuracy. Relativity is superior because it is a short cut that describes the nature of the material universe abstractly. But every "crumpling of a continuum" must have a basis in reality or it disperses into nothing. This is what Swedenborg emphasized. He seems to have anticipated future theoretical thinkers like Einstein and Jeans. He put it in the following way:

"... a mere knowledge of abstractions is like an airy something which flies away; but when abstractions are applied to such things as are in the world, they become like what is seen with the eyes on earth, and remain in the memory."¹

Concerning "nothing," he said:

"There are those who maintain that the world, with everything it includes, was created out of nothing, and of that nothing an idea of absolute nothingness is entertained. From absolute nothingness, however, nothing is or can be made. This is an established truth. The universe, therefore, which is God's image, and consequently full of God, could be created only in God from God . . . to create what is, from nothing which is not, is an utter contradiction. But still, that which is created in God from God is not continuous from Him."²

He means here that although God created the material universe from Himself, and not out of nothing, it was not created directly from Him, but through discrete degrees; material things are effects or motions proceeding from spiritual causes; God is not in material things but controls them through these degrees.

Swedenborg knew that space and time were limited, and that they were one, long before the theory of relativity was born. Jeans claimed that no wise man came along a hundred years ago to tell them the true nature of the material universe, but Swedenborg described it in great detail almost two hundred years ago:

The ideas of space come forth from a measuring by times; therefore where there is one there is the other.³

¹ Emanuel Swedenborg, *Divine Love and Wisdom*, N-189.

² *Ibid.*, N-55.

³ Swedenborg, *Arcana Coelestia*, N-7381.

Creation . . . cannot be said to be effected from space to space, nor from time to time, thus progressively and successively; but from eternity and infinity; not from an eternity of time, because there is no such thing . . . nor from infinity of space, because again there is no such thing.⁴

"Nothing" Cannot Have a Quality

Our common sense tells us that it is not possible for "nothing" to have any qualities at all; any dimensions of length, width or height, any curvature or duration. Yet Einstein, Jeans, Lemaitre, de Sitter, and others who believe in "empty" space, have maintained that space-time, separate from matter in the universe, has the quality of curvature, that space-time, separate from matter, is curved, in fact, that space-time produced the largest part of the curvature of the material universe, matter itself being responsible for only a small part of it. Because Einstein, Jeans, de Sitter, Lemaitre, etc. believed that empty spaces made up most of the universe they were forced to continue that line of reasoning by maintaining that "nothing" has a quality because light traveling in space has a tendency to curve gradually.

But the fact is that space-time does not come into being—cannot exist—separate from matter. Because space consists entirely of the raw material of the universe, as will be shown, it is contradictory to say that space-time has a greater tendency to curve than matter, when you maintain that space is nothing but emptiness. Space-time cannot exist without matter; therefore, it cannot have a quality separate from matter. "Nothing" cannot curve. All of the curvature of space-time must be caused by the raw material of the material universe.

The point which Swedenborg brought out repeatedly was that it is not possible for "nothing" to have a quality. Even one of Einstein's abstract thoughts consists of spiritual substance. A thought is "something"—although spiritual in nature—it is truly something. Even the thought-forms in dreams consist of substance or they could not exist. Absolutely everything, whether a thought, a dream, a rose or one of Jupiter's moons, is a reality and must consist of something in order to exist, even though the substance may not be material.

⁴ Swedenborg, *Divine Love and Wisdom*, N-156.

The idea of empty space originated from the evidence of the physical senses; although evidence of the physical senses has been proved to be absolutely unreliable in almost every case, it is the most popular because we have a natural tendency to believe that the nature of things is as it appears to be.

Swedenborg emphasized that unless we *begin* with God in all of our thoughts we soon lapse into errors which arise from the unreliable evidence that our senses confirm. But because God is the only true and original existence, the original Life who gives us life from Himself, because everything which exists originated from Him and is continually being sustained by Him, nothing can exist outside of God. Since only that which is from God can exist, it follows that an empty space would have to exist outside of God, because that which does not consist of anything is not creatable.

However, those who do not believe in God, or do not consider God to be the first cause of all things, find it quite possible to believe in a nothing of "empty space," even though they must admit as a consequence that this "nothing" has length, width, height, curvature and duration, in spite of the fact that a true "nothing" can have no such qualities, or any qualities whatsoever.

An Abstraction Gone Mad

An abstract formula such as relativity is a handy "gadget" to use in order to solve intricate problems posed by the complicated nature of the varying motions of the celestial bodies, etc.; but when an abstraction turns on its originator and causes him to disappear into crumpled "nothing" along with the entire material universe, it is truly an abstraction gone mad. Swedenborg saw that we must begin with the Living God, from which all things originate, or all of our thoughts will terminate into nothingness. He compared abstract knowledge to a flying bird. In its flight, the bird is able to get a "bird's eye view" of things, and that has many advantages which Swedenborg, the mathematician, understood. But even a flying bird must come down to earth eventually for food and rest. In other words, there must be a foundation of reality for every abstract thought, just as there must be a foundation of material motion in which the spiritual can end and subsist.

The Beginning of Space

The very important knowledge which Swedenborg gave us is that *space has not always existed*, but was created by God in the beginning of time. Space is not an empty "nothing," he maintained. That is an illusion, similar to the old illusion that the world stood still in space and that the sun and the entire material universe of stars revolved around it. Space consists *entirely* of matter; not, however, of atoms, but of the raw material from which atoms were created. He told us that the entire material universe, which we call space, consists basically of infinitely small particles of energy, many times smaller than the atom, and even many times smaller than the electron, which, scientists tell us, is supposed to be the smallest known entity or particle.

From this primary raw material, God created the atoms in various stages, forming them through spiritual forces into groups or collections, which, today, are called neutrons, protons and electrons.

Swedenborg called this original raw material the universal aura. To give simple evidence that this raw material fills all of space, in fact, as Professor Very put it, *is space*, he cited Newton's gravitational force which exerts its influence everywhere in space, so that all material bodies within the galaxies, even though millions of miles apart, affect other material bodies with their gravitational force.

Professor Frank W. Very, who worked with Langley, inventor of the bolometer and pioneer in infra-red radiation, has the following to say concerning the universal aura:

[Space] . . . does not extend to infinity, but returns into itself. . . . There is no space which is not filled with the universal atmosphere out of which stellar systems are formed.⁵

Space is filled with a universal atmosphere whose closely juxtaposed particles are indestructible and originate by perpetual influx of "conatus," or energy from an infinite spiritual source.⁶

In this atmosphere of the universe there must be a much closer juxtaposition of parts even to a fairly close contact, so

⁵ Very, *op. cit.*, I, p. 615.

⁶ *Ibid.*, p. 34.

that there cannot be much compression anywhere in the medium. We recognize that this must be so because the aura is enormously resistant to certain forces, yet it is almost infinitely elastic, with hardly any viscosity, and thus, though nearly incompressible, it is extremely mobile. The aura appears to be the ultimate reservoir of energy in nature, completely filling tridimensional space and therefore constituting a virtual plenum.⁷

Very also notes that there is a limit to gravity, because, as will be shown later, the interaction of material bodies of atoms against the aura cause gravity. Therefore, gravity exists within galaxies of stars like our Milky Way galaxy, but the galaxies themselves repel each other:

The limits of the visible universe are not determined by the power of gravitation to control and marshal the starry hosts, for already we have indications that there are boundaries beyond which gravitation cannot act. Possibly the dimensions of a galaxy may very nearly cover the space within which gravitation can function. There are indications that at greater distances the aggregations *repel* each other. It is impossible for them to clash, because their mutual repulsion keeps them somewhat uniformly dispersed.⁸

Today we know that what Very expressed is true; the galaxies appear to be rushing away from each other at tremendous speeds. Hubbel has confirmed this fact with the aid of the giant telescope on Mt. Palomar.

Concerning the axial rotation of the infinitesimal aura particles:

The last and most important distinction is that the universal aura, if its particles are everywhere in contact and rotating, has a dual constitution, requiring that, if composed of particles, these particles must be of two aspects having opposite motions, and existing in precisely equal numbers, so that there is complete neutralization and apparent inertness of the medium, in spite of its being the seat of vast energy.⁹

⁷ *Ibid.*, p. 144.

⁸ *Ibid.*, II, p. 66.

⁹ *Ibid.*, I, p. 268.

The Universal Medium

When we consider the nature of the approximately one hundred different kinds of atoms, it becomes obvious that they must have been created from an original raw material. The atoms of the different elements each contain different amounts of electrons spinning around in their orbits or shells.

Professor Very quoted Herschel and Maxwell in his *Epitome of Swedenborg's Science*. The atoms, they said . . . "bear the impress of manufactured articles. . . . A manufactured article may well be supposed to involve a manufacturer, but it does something more; it certainly implies a raw material."

In other words, atoms haven't always existed in those forms, but must have been created from some more simple and basic material. Logically, therefore, God must have created the raw material before He created the atoms themselves.

What is this raw material? Modern scientists tell us that it is the electron; the smallest known entity in the universe. But that isn't strictly true. We know that light, for instance, does not consist of electrons. In other words, there is some even smaller body than the electron. The electron, when broken up into "parts" must consist of this "first finite," as Swedenborg, the Swedish scientist expressed it. In later pages, we will call it the energy-particle, because that is what it is. Swedenborg labeled this first finite as the raw material of the universe. This particle, he said, contains within its rotating motion the highest possible velocity that can exist; or, as he put it in his *Principia*: "In like manner it follows that the motion of this finite is the first order of velocity."¹⁰

This is the basic raw material of the universe. In fact, it *is* space, as Very expressed it. These infinitely small particles of energy fill the limited material universe so completely that there is no such thing as an empty space. Before God created them, there was no such thing as space.

The electron, therefore, is not the smallest entity in the universe, but a comparatively immense structure, composed of thousands of these energy-particles, in intense rotary motion and pulsation as well as local motion in its orbit or shell.

¹⁰ Emanuel Swedenborg, *Principia*, I, p. 89.

Of course, it's not that simple at all. Swedenborg needed several hundred pages to describe the intricate details of the nature of the elements. Professor Very, who put Swedenborg's theories into modern terms, and pointed to their remarkable agreement with modern discoveries, needed several hundred pages to discuss them. In order to go into Swedenborg's theories completely and Very's estimate of them, many highly technical terms would have to be used which do not belong in a work such as this. My only purpose in discussing this basic raw material of the universe at all is to point out that the spiritual existence is not in space, because space consists entirely of matter.

Swedenborg believed that only three orders of particles existed, one compounded from the other. He called them finites, actives and elementaries. We call them energy-particles, electrons and atoms.

One more point must be cleared up at this stage: Scientists tell us that matter is wholly electrical in nature. Well, if that is true, at least as far as atoms are concerned, what are the neutrons and protons in the nucleus of the atom? The word "neutron" actually means a body of equally balanced positive and negative electrons. A proton has approximately the same weight as the neutron, but it does not have an equal balance of positive and negative charges.

In Volume I of the Encyclopedia Britannica's publication, *Ten Eventful Years*, we read on page 607: "The neutron is a neutral particle consisting of a positive charge balanced by a negative charge . . . external electrons are responsible for the chemical properties of an element."

According to Very, that does *not* mean that the neutron consists of only one positive electron and one negative electron. That wouldn't make sense, because the hydrogen atom, which contains one proton and one electron, weighs 1,844 times the amount that the electron weighs. According to Very, who based his assumption on Millikan's find that the electron weighs $1/1845$ as much as the hydrogen atom, the neutron must consist of 922 positive electrons and 922 negative electrons. Since the hydrogen atom has one outer electron whirling around the body called the proton, which is necessary in chemical reactions or combinations with other atoms, he concluded that the proton is made up of oppositely revolving shells of positive and negative electrons. The proton is exactly like the neutron in every respect except for a missing electron, which makes it an unbalanced, positive body.

Positive electrons, when existing separately, are called positrons. Very pointed out that in order to make an atom electrically neutral, all that we need is positrons revolving in one direction, while electrons revolve in the other direction. In other words, positrons and electrons are exactly alike except for the fact that they revolve in opposite directions; actually, you can call both of them electrons, one being a positive electron, while the other is the negative electron, as Very does:

A hydrogen atom may be diamagnetic, with exactly equal numbers of revolving positive and negative electrons; but ionize it by subtracting the valent revolving electron and the ion becomes endowed with magnetic properties from the remaining uncompensated revolutions and seeks its mate.¹¹

The electrical properties and the masses of the atoms are explicable if we suppose that they contain alternate concentric shells of positive and negative electrons, revolving in opposite directions, with a few supernumeraries.¹²

The difficulty found by Thomson in regard to the instability of a *single* revolving electron may be obviated by having inner concentric shells of oppositely revolving electrons which give to the atom a powerful internal magnetic structure without necessitating an equivalent field.¹³

The precise equality of the elementary positive and negative charges (only the sign being reversed) . . . is very ill explained by the hypothesis of a positive proton of excessively minute size at the heart of each atom, surrounded by much larger electrons; but my hypothesis that there is only one electron, dual only by virtue of its polarity, is distinctly suggested by the same equality.¹⁴

Atoms, therefore, contain electrons, and nothing but electrons. Each electron accounts for part of the weight of the atom, as will be shown later, in connection with the pulsation of the electron.

Very believed that the crowding of the shells of oppositely revolving electrons in the proton and neutron caused an intense con-

¹¹ Very, *op. cit.*, I, p. 129.

¹² *Ibid.*, p. 400.

¹³ *Ibid.*, p. 114.

¹⁴ *Ibid.*, p. 319.

centration at their centers. This is affirmed by recent experiments at Stanford University:

Dr. Robert Hofstadter, graduate student Harry R. Fechter and John A. McIntyre of Stanford University have devised a powerful apparatus that probes 10 times deeper into the nucleus of an atom than physicists have ever probed before. Some astounding discoveries have been made.

It turns out that the nucleus of an atom is not a solid little ball of uniformly packed particles (protons and neutrons) but a much looser collection. To be sure, the particles are so crowded at the core that they are like a solid mass, but they thin out to virtually nothing at the periphery. Though the average density of the particles is about what physicists have thought, it is 5 to 10 times greater at the core, or about 130 trillion times denser than water. A drop of water so dense would weigh about 2 million tons.

The equipment with which these remarkable discoveries were made is a combination of the world's most powerful electron linear accelerator (an atom-smashing machine) and a high-energy electron-scatterer. The accelerator hurls electrons at atoms in the target. The scattering apparatus measures the number of projectiles and the angles at which they are deflected.

. . . The projectiles (electrons) do not actually strike the particles of the nucleus in the metal foil but are deflected by the powerful electric repulsive forces of the nucleus. It is only when the electrons are given a push of 125 to 150 million volts that much information about nuclei can be gathered.¹⁵

The protons and neutrons in the nucleus probably have a motion in relation to each other. All evidence points to the fact that all atoms are combinations of hydrogen atoms fused together in various stages in the suns, the outer electrons of the hydrogen atoms combining in shells, while the inner concentrations of protons combine in additional shells of local motion in relation to each other within the nuclei of the heavier atoms. The nuclei of the heavier atoms are not particles bunched together like grapes, as pictured

¹⁵ Waldemar Kaempffert, "Ten Times Deeper Into the Atom," *Science Digest*, Nov., 1953, condensed from an article in *The New York Times*, Aug. 16, 1953.

in the various exhibitions, but each complex body must be in motion within the nucleus. I notice that Blatt and Wesskopf, in *Theoretical Nuclear Physics* include some theories which describe protons and neutrons existing in the nucleus in shells of local motion somewhat similar to the electronic shells.

The photon, or light-particle, which the electron creates, will be discussed later. Now it is enough to know that the atom is made up of electrons entirely; single electrons or electrons in bodies, positive electrons or negative electrons, positive bodies of electrons or neutral bodies of electrons. But when you break up the atom into its constituent parts you find that it consists of electrons entirely.

Is "Empty" Space An Elastic Solid?

The existence of the force of gravity is probably the most outstanding evidence that space actually consists entirely of energy-particles which behave very much like a weightless solid with perfect elasticity. Some such material medium as Swedenborg described must exist in order to pass on these gravitational forces, for "nothing" could not possibly convey forces which hold the worlds in their orbits. There are also the magnetic forces to be explained, the fact that light curves gradually as it travels through space, the fact that the light of the sun reaches us at all after a trip of millions of miles, and the fact that atoms are able to exert their power over each other, like magnets, to form the molecules and collections of molecules which make up all material things.

The Mystery of Gravity

Every time that we pick up a material object we prove that gravity exists. In fact, we could not move about or exist on the earth if gravity did not keep us "nailed" to the earth as it travels through space. When we realize that the earth is a round ball like the moon, traveling around the sun, we can see that there is no such thing as up or down in space. Every object in our homes or anywhere on earth is held to the earth by the powerful force called gravity.

Here is the story of a Chinese philosopher who wanted to explain the reason for the difference in the way of life between the

East and the West. He selected a pomegranate from several that were in a bowl and waved it before the eyes of his young students.

"Behold the world as it travels through space," he began. Pointing to the top of the pomegranate he continued, "Here is China, on the top of the world as any fool can see, because everything here is right side up. But in America, which is here, on the bottom of the world, everything is upside down. Therefore, America is an upside down place and the people there are held to the earth by that wonderful force called gravity. Since all Americans are upside down, their thoughts are also upside down. This fact, plus the fact that the blood naturally rushes to their heads since they are upside down, affects the brain in a very peculiar manner. These are the reasons for the strange habits and ways of the Americans, so different than our ways."

After receiving this information, the young students dutifully replied that they were unworthy to be in the presence of such profound wisdom, and stood on their heads in order to get some idea of how it must feel to be an American.

We know, of course, that we are no more upside down than the Chinese. However, when we think of the people on the other side of the world the mysterious force of gravity can be appreciated so much more and understood more clearly. They are upside down in relation to us, while we are upside down in relation to them, but universally speaking, there is no such thing as up or down. Imagine, for instance, that the moon is populated with human beings on every square mile of its surface. If you could see these people with the aid of a powerful telescope, you would see those on top walking around as we seem to be, those on the sides in a horizontal position and those on the bottom walking upside down. You watch an upside down child as he throws a ball in the air. To you it seems as if he is throwing it out in space, and that nothing could stop it, but, miraculously, the ball returns to him, drawn to him by that same marvelous force which holds him to the moon's surface.

So when we stop to think of it we realize that gravity is a truly wonderful thing. In the first place, it holds the entire earth together. Without the force of gravity, the entire earth would fall to pieces because there would be nothing there to press down on it from all sides toward the center of the earth. In addition, gravity keeps the envelope of the air or atmosphere "pressed" close to the earth, so that it doesn't escape into space.

The Blue Sky Goes With Us

Few think of the blue sky as a *moving* mass. What, seemingly, could be more motionless, more quiet, more serene, than the sky? Modern novelists depict it to emphasize a certain mood: Everything was deathly still. An atmosphere of tense expectation permeated the surrounding landscape. Not even the wisp of a cloud moved in the immutable blue sky.

Yet, it isn't true at all! The "motionless" blue sky moves right along with the earth at the break-neck speed of 18.5 miles per second as it zooms around the sun. Scientists tell us that the blue of the sky is caused by the fact that the shorter blue light waves become more entangled with the air atoms than the other colors of the sunlight. The blue light waves are scattered in all directions to cause the blue of the sky. On the moon, for instance, the sky would appear to be almost black, because the moon carries a very thin atmosphere.

Our blue sky is pressed closely to Mother Earth, like a beautiful clinging garment, because of the gentle, but powerful, pressure of gravity. The blue sky is a personal, earthly possession, not known on planets with a different kind of atmosphere than ours.

We live, move and breathe in an ocean of air, which, although normally invisible, is similar in many respects to the ocean of water in which fish and other ocean life exist. This atmosphere, composed of atoms and molecules of different kinds, is quite heavy. It is the force of gravity that gives the air weight, just as it gives any material object weight. It has been calculated that every grown person of average size lives and moves under a burden of about seventeen tons of air! But we don't feel this tremendous pressure at all because our bodies are built in such a way that they resist it by pressing back with equal force. Swedenborg knew that these two opposite pressures, resisting each other, hold us together. But it isn't the air that presses down upon us; it is the force of gravity which presses down on the air. If, by some miracle, this wonderful force of gravity were taken away for only one second, the entire earth and all of the human beings on it would instantly dissolve into atomic dust. This will give you some idea of the importance of gravity to our existence. The gravitational force of the earth holds the clouds close to the earth and

extends outward in space even to the moon, which circles around the earth because it is held to it by that invisible force.

The air becomes thinner and thinner as we go up, which everyone knows. Scientists have determined that some air atoms must exist as high as six hundred miles to explain the aurora borealis. But what exists in the so-called "empty" spaces after we have passed by this very small percentage of air atoms?

We know that at least three different gravitational forces, originating from the earth, the moon and the sun, pass through this so-called "empty" space that exists outside of our atmosphere.

Today we know that it is the moon's gravitational force which causes the tides. Tides vary from the highest or spring tide to the lowest or neap tide, depending on the positions of the moon in relation to the sun, whose gravitational attraction is partly responsible for the tides.

An even better illustration of the power of gravitational force is the example of the sun's gravitational pull on its planets: Mercury, Venus, Earth, Mars, the Asteroids, Jupiter, Saturn, Uranus, Neptune and Pluto. Although we are about 93 million miles from the sun the tremendous weight of the earth is held in its orbital path around the sun by that mighty attraction called gravity. Can you see, then, that there must be something in *every inch* of space between us and the sun to pass that gravitational force along? Think of the great planets Jupiter and Saturn. Although Jupiter is on the average about 483 million miles from the sun and Saturn 886 million miles from it, the sun's gravitational pull exerts its force over these tremendous distances to cause these huge planets to travel around it. Yet, Jupiter and Saturn are so huge that, by comparison, the earth is a pea, Jupiter an orange, and Saturn an apple slightly smaller than the orange. Then think of Uranus, 1,783 million miles from the sun, or Neptune, 2,793 million miles from it, or, last of all, Pluto, 3,670 million miles distant. So you see that the gravitational pressure caused by the sun's electrons reaches out at least 3 billion, 670 million miles in all directions like a sphere, and undoubtedly much more. In all of this seemingly endless space, which is a mere point compared to the vastness of the material universe, there must exist a material medium, which Swedenborg called the universal aura, through which the sun can pass its gravitational force. A truly empty space could not possibly do this.

What Causes Gravity?

Swedenborg pointed to the universal aura as the cause of gravity throughout the material universe. However, he did not explain *how* the universal aura caused it. It remained for Professor Very to explain the cause of gravity in his modernization of Swedenborg's theories stated in the *Principia*. Very explained that although the universal medium is the reacting cause of gravity, it is not the active cause:

To the aura and its wonderful wave-motions of light and gravitation, together with its wider magnetic vortical movements which link together the very great and the very small—the galaxies and the atoms—we must ascribe the fundamental office in the play of physical forces.¹⁶

But in order to have a reacting force, there must be an active force to *cause* the reaction:

. . . gravitation (which toward the end of his life Swedenborg assigned to the aura, or “the purer ether, which is universal, and from which is all gravity”) is the pulling together of all parts of a given galactic system of stars through the interaction of waves in the aura from pulsating particles. The fundamental energy of the gravitational fields of force of the atomic complex constitutes an intricate and gigantic pattern, surpassing finite comprehension.¹⁷

The combination of the pulsation of the electron, which must amount to millions of pulsations per second, and its revolutions around the nucleus, which amount to thousands of billions of revolutions per second, causes a flowing pressure in the universal medium that surrounds it—a flowing pressure of inconceivable rapidity, received by the energy-particles in the aura, and passed on for millions of miles because of their close contact and rotation. The electron must be like a beating heart, but beating at an entirely inconceivable rate:

¹⁶ Very, *op. cit.*, p. 145.

¹⁷ *Ibid.*, p. 88.

I have spoken of pulsation, for the electron, in addition to its motion of vortical rotation, also expands and contracts with a rhythmic pulsatory motion on which gravitation depends, but through a range which is relatively small, so that the dimensions of an electron is practically a fixed quantity.¹⁸

Thus the electron appears to be a vortical whirl in the aura whose rotary speed (and the resulting centrifugal pressure) forces back the surrounding aura to a limit at which the velocity becomes so great that were it to become any greater the medium would break, which would of course destroy continuity and prevent any further transmission of the activity. Hence the electron is a vortex-ring, a cored oblate spheroid, nearly spherical, intensely active within, but enclosed by superficies of condensed and highly resistant aura which limits or finites the entity. The outer boundary is aura condensed to the limit. The inner contents are also aura, but rarefied by intense rotary motion which presses outward against the barrier.¹⁹

In other words, it is not the universal aura of energy-particles alone that causes gravity, nor the electronic pulsation and spin alone, but it is the almost instantaneous pressure against the energy-particles caused by the beating electrons which causes the resisting or reacting force that we know as gravity.

There must be something (the surrounding aura particles) to limit the circumference of the electrons in the atoms. The limit, according to Very, is the limit of pressure that the surrounding aura particles will endure. Without the surrounding aura, matter would not even be possible. Swedenborg realized this, for he stated in his *Principia* that in order for anything to exist, there must be two things: an active force and a passive force on which the active can act. The active force of the electron acts on the passive force of the aura causing the reaction which we call gravity.

Try to imagine these energy particles as God created them in the beginning. There are no atoms yet because they have not yet been created *from* the aura. But the aura itself is there, uncountable trillions of infinitely small bits of energy, each probably in axial rotation like the spin of the earth on its axis.

Very believed that these particles turned with inconceivable

¹⁸ *Ibid.*, p. 36.

¹⁹ *Ibid.*, p. 145.

rapidity, half with a clock-wise motion and the other half with a counter clock-wise motion; or, as he puts it, half with a sinistrose motion and the other half in a dextrorse motion:

. . . the transmission of powerful gravitational stresses by the aura proves that its particles can grasp each other by their conflicting rotations in spite of their elasticity and freedom from friction.²⁰

But getting back to the beginning of time: There are no forces of gravity yet because there are no atoms, but only an invisible material universe consisting of aura particles in a "close embrace," as Very put it, and in motion set up by spiritual forces from the Lord. Since there are no atoms, there are no stresses or strains in these particles.

It is an outstanding fact which must be emphasized here, to begin, that all gravitational forces originate from material bodies like our earth, our sun and our moon, pressing down, as it were, toward the center of these bodies. It is, therefore, the bodies themselves which cause the gravity. But there could be no gravity if nothing but empty spaces existed outside of these bodies or between their atoms. Only the presence of a reacting, passive material medium could make it possible.

Another important point: Most people think of gravity as a force originating from the center of the earth to approach us and pull us down against the earth. Actually, the force of gravity comes from above and presses *down* on us *toward* the center of the earth. But we are right in thinking that the force of gravity *originates* from the center of the earth because that is where the pressure of the electronic pulsation begins; it presses outward in a sphere from the center of the earth, compressing the aural particles that exist between the atoms toward us and outward into space. The resisting aura then presses back down on us and toward the center of the earth as a result.

In order to see gravity as it works, we must see that these particles of the universal aura are so fine, so tiny, so infinitely minute, that it would require billions of them to occupy the space that a grain of sand occupies. Yet, in its resisting power it is the strongest "stuff" of the universe and behaves much like an elastic solid. But

²⁰ *Ibid.*, p. 58.

because they are so fine they "pass with scarcely any resistance through the relatively coarse network of matter," as Very expressed it. This means that the gravitational stresses pass freely through your body as well as through the entire earth and all other material things. That is possible because, atomically speaking, your body is a huge universe composed of many trillions of very "loose" collections called molecules, whose atoms consist mainly of the motions of particles which are at comparatively great distances from each other. The valent electrons which spin around their nuclei are roughly as far from their nuclei, comparatively, as our earth and the other planets are from the sun. Because of this fact, the much smaller particles of the aura can and do pass between the atoms throughout your body and throughout the earth and all other material bodies. In other words, the aura particles act more like a true solid than material atoms, for material bodies pass *through* the aura or energy particles as they move through space, causing pressures in it which we call gravity.

This is difficult to realize at first, because we unconsciously consider ourselves to be "solid." We have to think in the atomic scale in order to comprehend it.

Every atom in our earth is partly responsible for the gravitational force which the earth, as a whole, exerts. Because that is true, the greater the body, the greater will be its gravitational force. But the gravitational force is caused by each electron in each atom and that is why an iron atom, with its many electrons, is heavier than an atom with less electrons, like the hydrogen atom, which is supposed to carry one outer electron which spins around the body called the proton.

The surrounding aura is necessary to each atom in order to limit the boundary of its electrons, while the motion of the electron is vital to set up gravitational and magnetic stresses in the aura. They act reciprocally upon each other. Very notes the following:

The electrons, however, are not in mutual contact, but are spaced according to electric fields of attraction and repulsion, and yet they have the most rigidly fixed and uniform dimensions of any entity in nature, determined in all probability by the fact that the tension at the electronic surface can not exceed the breaking strength of the aura. . . . Consequently, the supposed magnetic properties of the latter (atom) must be entirely due to

the revolutions of the first elementary particle (electron) which thus plays a double role as the instrument of both gravitational and magnetic attraction, the first by its pulsation, and the second by its revolution.²¹

The pressure which the electrons cause on the surrounding energy particles of the aura extends over a wide range in all directions like a sphere. Because the energy particles are in a "close embrace," the pressure exerted by the electron's active force causes stress or strain in them for great distances, the pressure decreasing as the distance increases.

Very realized this:

The particles of the primal medium (universal aura) within and at the boundary of an electron may vary their dimensions reciprocally through the diminution and increase of pressure to which they are subjected respectively in these situations, and they must everywhere be expanded into mutual contact in order to transmit the tremendous forces of gravitation in a moment of time; but the very uniformity of this mighty force implies that the particles engaged in the transmission, are uniform. If the particles were not in contact, there would be lost motion and the transmission of gravitation would not be as nearly instantaneous as it is.²²

When we have trillions times trillions of atoms in a body like our earth, the gravitational pressure exerted by its electrons becomes tremendous.

The particles of the aura are continually pressing down upon us and through us, and it is their continual pressure which causes the weight of anything. Pick up any object; you will feel the pressure of these energy particles against the object. This pressure is the weight of the object. Because the energy-particles continually resist the beating electrons in any object, the object is "heavy" whether it is at rest or being lifted. However, it is only when you pick up the object that you actually feel the pressure against the electrons in the object.

But that same pressure is continually passing *through* your body

²¹ *Ibid.*, p. 56.

²² *Ibid.*, p. 55.

resisting every electron in your body; therefore, your weight is determined by the number of electrons which your body contains.

Because we consider ourselves to be solid objects, it is difficult to comprehend that we are continually passing through the energy particles as we travel around the sun, and with the sun around the hub of the huge island universe that is the Milky Way galaxy, as well as with the Milky Way galaxy as it charges through space at millions of miles per hour. Yet we can understand it when we realize that sunlight, which, as we shall see later, consists of "bullets" or groups of energy particles, can pass through such apparently "solid" things as glass panes in our windows. We also know that various rays, such as cosmic rays, pass through us. Cosmic rays consist of comparatively large particles or groups of these aura particles in motion, while the aura particles are so much smaller by comparison and do not move appreciably as the cosmic rays do. It is important to remember the distinction that the aura particles *are not moving through us* like the ether wind that Jeans speaks of. *We* are moving through *them*. Invisible rays of the sun, such as cosmic rays, etc. are groups of aura particles moving through us at varying speeds, but the aura particles which cause gravity are not moving through us. We are moving through them.

Atomically speaking, any material object is "wide open" on top, on the bottom and on all sides; so open, in fact, that one of the best ways to imagine a certain object atomically, like your body, is to look up at the heavens at night and notice the great spaces between the stars. Then imagine that every star is the nucleus of an atom, that hypothetical planets revolving around them are the electrons, and that molecules are the groups or galaxies of stars, and you will see why it is possible for the atoms in your body to pass through the universal medium of energy particles with the greatest ease, causing gravity by their combined pressures against the aura. Our idea of solidity is an illusion. When we think on the atomic scale, however, this illusion vanishes. Then we can realize that there are comparatively great spaces between the particles of the atom and between the atoms and molecules. In a sense, your body is built like a hair net or veil; because of the great spaces between the atoms and their parts, we can pass through the unimaginably fine particles of the aura at many miles per second without the slightest difficulty. You remember the statement that if your body could be compressed so that all spaces between electrons, nuclei and atoms were eliminated,

you would be about as large as a speck of dust, invisible to the eye except with a magnifying glass. So you see that over 99 per cent of the space that your body occupies is continually filled with aura particles *through* which your body is passing as you travel through space with the earth and the sun. As your body passes through the aura particles, the aura particles are continually changing, of course, but they are not able to affect the atoms they contain because the tremendous power of billions of revolutions per second which the electrons exert affect the aura particles with their pressure rather than being affected by them, except to limit their circumference with the passive resistance called gravity.

If you find it difficult to understand that you can pass *through* these particles at great speeds, try the experiment of two flashlights in an otherwise dark room. When you turn on the flashlights and pass the two rays of light through each other at an angle like an X, you will see from the reflection of the light on the walls of the room that even though these two rays are passing through each other at 186,000 miles per second, and each has a definite amount of pressure which can be calculated by scientists, they do not affect each other in the least. For a similar reason, because the energy particles of the universal aura are so fine that it is beyond our comprehension, we can pass through them at great speeds easily. Or, use the light through solid glass comparison.

Because we are continually passing through these energy-particles, they are continually sustaining an alternating pressure and release of pressure determined by the location of a body of atoms in relation to them.

The greater the body (our sun, for instance, which is over a million times larger than our earth), the greater will be the alternating pressure and release of pressure which it will exert on the aura particles as it passes through them. In other words, the greater the body, the greater will be the gravitational force which it exerts.

The gravitational pressure of the sun originated *with* the sun. This pressure which the atoms of the sun originate extends for millions of miles past us and presses back toward the center of the sun, pushing the earth and the other planets toward the sun continually as a result. But because all of the planets also have a motion of their own, they resist that pressure and the combination of their motion and the pressure against them causes them to travel around the sun instead of being pulled into it.

It is important to remember that the stresses around any material sun or planet originated with the body and continually travel with the body as it passes through them, extending like a great sphere around the body.

These stresses set up in the aura get rather complicated when we consider that opposing stresses from various bodies pass through each other, although, like two light rays passing through each other, they do not affect each other even though each has a pressure of its own. Very says:

From the extraordinary internal elasticity of the aurions and the rapidity with which they transmit changes of pressure or configuration to great distances, they lend themselves to every possible deformation with such facility and with so little interference that *an almost infinite diversity of fields of force may simultaneously interpenetrate in the medium.*²³

For instance, the gravitational force of the earth presses back against the moon to cause it to travel around the earth, while, at the same time, the moon's gravitational force passes through the earth's to cause our tides and the sun's gravitational force passes through these two, but does not affect them, nor is it affected by them.

Because the stresses in the universal medium which accompany every material body as it passes through it have existed with each material body since its creation, they go before it—in the sun's case for millions of miles in all directions, so that the alternate pressure and release of pressure caused by the sun is determined by the sun's rate of speed through the aura. The stress in the aura extends like a huge sphere around every material body, constantly changing in relation to the aura as the material body passes through it. The aura particles do not move appreciably except for the alternating pressure and release of pressure which they receive as bodies of atoms pass through them.

So you see that the "crumpling of the continuum" of which Jeans speaks is not an abstract "nothing" at all, but a *real* crumpling or pressure in the universal aura. The material universe is a reality—not "empty space welded on to empty time." Admittedly, matter is of an entirely different nature than previously supposed, but it is

²³ *Ibid.*, p. 265.

real nevertheless, for "nothing" cannot have any qualities whatsoever.

In other words, I don't disagree with what Einstein or Jeans says at all—far from it. I am merely saying here that you can't make an abstraction out of the material universe. You can *use* an abstraction to *describe* the universe abstractly; you can solve intricate problems with an abstraction, and even predict future material motions thereby, but you can't turn the material universe *into* an abstraction! Every abstraction must have a material reality for its basis. The servant is *not* greater than his master. An abstraction cannot become the reality which it describes. I believe that Einstein has unwittingly proved the reality of Swedenborg's universal aura abstractly. The continuum is the universal aura, and the crumpling of the continuum is the pressure in the aura caused by the electrons.

The Magic of Magnetism

The force of magnetism is a separate force, not to be confused with gravity, except that, like gravity, it must have a medium which is *not* composed of atoms through which it can exert its power. Scientists have found that magnetic forces can be transmitted through a vacuum. This is a very important fact, for it proves that there is some other medium through which a magnet acts, as, when it picks up a piece of steel. Since the medium is not atoms, and it cannot be "empty" space, it must be the energy-particles of the aura, called aurions by Very.

Very went into the subject of magnetism (too complex and lengthy to be broached here) in order to show the necessity for a medium not composed of atoms through which magnetic forces can operate to turn the motors in our homes, etc. Everyone can prove the existence of the aura particles for himself with a simple ten-cent store magnet and a small piece of steel.

Very pointed out that every atom is a "simple" magnet; the magnetism is caused by the revolutions of the electrons. In the last chapter, I stated that it is the attraction that the atoms have for each other which holds matter together to form molecules, and molecules to form the comparatively huge collections of familiar objects around us.

But the atoms do not touch each other. How, then, do they man-

age to stay together? Why doesn't a simple object fall to pieces, since atoms do not touch each other or are not linked together? Here is where the necessity for a material medium *not* composed of atoms, but existing between the atoms, becomes very obviously necessary. Take the very simple example of the rubber band. It is difficult to see that the atoms in the rubber band are not linked together when you stretch the band to its limit. The forces caused by the atoms are much more powerful than we realize because they exist on such a minute scale. Very went into intricate details to point out that modern scientific theory, if it does not admit the existence of a material medium through which the atoms can exert their power over each other, is incomplete and cannot explain many very outstanding phenomena. Theory is fine, but there must always be a basis in reality to give the theory foundation. Chemists and theorists can then have a common ground.

What is Light?

Many people think that the light streaming from an electric bulb consists of streams of electrons. If this were true, however, I am sure that the friendly light from our electric lamps would have a rather "shocking" effect on us, similar to a charge of lightning.

When we stop to think about it, we can see that the light from an electric bulb cannot consist of electrons because the electrons go back to the powerhouse from which they came. In other words, the stream of electrons from the powerhouse in your city travels over the wires, passes through your light bulbs and continues on its way in a circle back to the powerhouse.

What, then, is light? To begin, when the electrons pass through a copper wire, they certainly do not produce light. In fact, they are invisible. If you watch a bare copper wire as a current of electricity passes over it you will not even be able to tell whether the current is on or off. However, when the streams of electrons pass through a light bulb, they encounter an obstacle—the filament. The filament is a poor conductor of electricity. It resists the electrons as they pass through it. To put it simply, the resistance of the filament tears something loose from the electrons, and this "something" is the light.

Very tells us that light is, basically, an atmosphere of the electron,

which can be roughly compared to the atmosphere or air that surrounds our earth. Just as our earth carries an atmosphere as it travels around the sun, the electron carries an atmosphere of energy particles as it travels around its nucleus. The atmosphere of the electron, however, is condensed by the motion of the electron from the surrounding particles of the universal aura. Very called this atmosphere which the electron carries, an "etherion":

. . . electromagnetic forces of a suitable sort, associated with each individual electron, can generate etherions out of the aura, and these, while they remain attached to the electrons, are like atmospheric sheaths or coverings to these bodies; but these envelopes become free radiant etherions whenever a negative electron is transformed to a positive one by a gyrostatic uptilting (or vice versa, a positive to a negative) flinging off its corresponding radiant quantum of energy by so doing. This apparently alternating sign of successive lines in the hydrogen spectrum has been noted, but has not been understood heretofore.

Heated bodies are continually losing etherions as radiant quanta, but each ether envelope is immediately restored by the electronic action on the adjacent aura, so that there is always an interatomic atmosphere of ether ready to take up any vibration which may be communicated to it by the electrons and ready to carry it away with the velocity of light as radiant energy.²⁴

In other words, when you see light, you see groups or bodies of aura or energy particles in motion. Usually, you cannot see these light-particles in material things because they travel around the nucleus of the atom. But when they are stripped off from the electrons, they travel in a straight line and hit your eyes. Then, you "see" them:

These electronic atmospheres, like the atmosphere of the earth, are densest at the periphery of the electron (in fact, so dense that two electrons cannot be forced into contact) but the density rapidly diminishes outwardly. The sheath follows every motion of the enclosed particle, but when stripped off by some violent shock, the sheath is, as it were, turned inside out; the greatest density is at the periphery of what is now a free ether

²⁴ *Ibid.*, p. 157.

particle and the original rotary motion is transformed into a rectilinear motion of propagation with a residual rocking motion and a trifle of pulsation as a relic of the special motions of the originating electron.²⁵

Light, therefore, exists in all of the atoms of objects that surround you. Pick up any object and realize that you could get a certain amount of light out of it with the proper experiment. Everytime that you light a match you cause millions of these light particles or electronic atmospheres to be stripped off from the electrons.

The electronic atmospheres of light receive their *initial* motion from the electrons but can continue to travel, even from remote stars, for millions of years through space until they reach our eyes or the photographic plate, because they are propelled by the rotating energy-particles of the universal medium.

We know that although the electrons within the atoms travel at enormous speeds of thousands of miles per second, they do not travel at the constant speed of light—186,000 miles per second. Therefore, the sudden *increase* in speed of the photon when it is stripped from the electron to travel in a rectilinear or straight-line motion must be caused by the rotating particles of the universal medium. This must be the reason why light constantly and consistently travels at the uniform speed of 186,000 miles per second—because the rotating velocity of the energy-particles is everywhere at the same uniform rate.

. . . although the wondrous garment of light is thrown off by the electrons, it does not *consist* of electrons in its least parts, but of tiny electronic images—the light quanta, or free vibrant ether particles (etherions), speeding away through space with that marvelous velocity which even thought can scarcely follow.²⁶

This does *not* mean that the velocity of light is the fastest velocity in existence. The gravitational pressure must travel at far greater speed—at a speed that can be most accurately described as instantaneous velocity. Very realized this:

²⁵ *Ibid.*, p. 35.

²⁶ *Ibid.*, p. 73.

. . . the velocity of light is greatly surpassed by that of gravitation.²⁷

Every light-quantum, as it speeds through the aura, alternately grasps and releases a certain quantity of the aura vortically.²⁸

Light acts as if there were no such thing as gravity; it reflects freely from matter and bounces back and out into space in all directions like a sphere. Gravity does affect light to a small degree, as Einstein has shown in the example of a ray of light passing near the sun. But the motion of light in the universal medium and the gravitational pressure have two different velocities, the gravitational pressure far exceeding that of light. The electrons must beat continually at a uniform rate to cause a continual pressure in the surrounding medium, as we continually travel through it. The gravitational pressure caused by the electrons and passed on with instantaneous rapidity by the rotating energy particles must be the fastest velocity in existence, in the material universe.

Very had much to say concerning the varying wave-lengths of light which cause all of the colors of the spectrum:

The continuous spectrum of solids, liquids, and strongly condensed gases, arises solely from perturbations in the complex electronic orbits of the atomic superficial layers induced by collisions, that is, thermally. If a single electron in the spherical surface is disturbed from its position of equilibrium, all the others follow. An impetus which approaches one of the poles of the atom as a superficial wave, gives progressively shorter waves by crowding the successive electronic orbits of the shell more closely together; but in receding from the pole the orbits are expanded and the waves are lengthened. Thus waves of a continually varying length are produced from each atom in a long series, forming a continuous spectrum when analyzed by the spectroscope. A sufficiently vigorous impulse may produce a surface oscillation of wide range and the motion may pass meridionally between poles many times in succession before being damped out of existence. From this process there also results

²⁷ *Ibid.*, p. 227.

²⁸ *Ibid.*, p. 269.

the movement of the position of maximum energy in a spectral energy-curve towards the shorter wave-lengths as the temperature increases—a movement which was discovered at Allegheny Observatory and described by Langley in 1886 in the *Annales de Chemie et de Physique* (ser. 6, tome 9) and for which a law was found by Wien.²⁹

So you see that something else besides atoms must exist around us and in us in order to make light, magnetism and gravity possible, in addition to giving the atoms a medium through which they can exert their attraction for each other to form molecules, which are, after all, made up of atoms which do not touch each other; therefore, they must exert their power upon each other through a medium.

The difference between the aura or energy-particles which cause gravity and those that we see as light is that those causing the gravitational pressure are not in motion to any great degree except on their axes; rather, they *resist* motion. But those which we see as light are in a motion of 186,000 miles per second.

This electronic atmosphere generated from the energy-particles would explain something that has puzzled scientists for many years; in fact, as far as I know, they have not yet found an answer to the puzzle. Many scientists, particularly astronomers, have wondered how our sun managed to give light and heat for billions of years, without, seemingly, losing energy in the process. Some have even calculated that our sun will only be good for another few billion years, and will be just a burned out “cinder” thereafter.

But if what Very says is true, the sun—our sun or any other sun in the material universe—need *never* burn out or lose its energy, for if the atoms in the sun are capable of continually generating electronic atmospheres of energy-particles from the vast storehouse of energy-particles of which space consists, they can continue to do so till the end of time! In the example of the flashlight battery, we see that when we give the flashlight a “rest,” the energy is renewed. For a similar reason, electrons may be capable of *continually* generating light-particles from the energy-particles, throwing them off in perturbations, and generating more, automatically. What wonderful genius is exposed here in the workings of the Divine Providence!

And so, when we consider the matter, we see that all material things are made from the energy-particles which Swedenborg de-

²⁹ *Ibid.*, p. 149.

scribed as consisting of pure motion of non-spatial points of force of spiritual origin. This universal medium is everywhere and makes up the entire material universe which we call space. There is no such thing as an empty space. "Empty" space is just another illusion which has been dispersed by knowledge.

God created all material things with spiritual forces that acted on the energy particles to cause an infinite variety of perfectly executed physical motions. It is always controlled force; force with Absolute Wisdom and Love behind it. In other words, the material universe is not complete in itself or self-contained, but is the ultimate manifestation of the far greater and more perfect spiritual universe now to be discussed.

9

WHERE IS HEAVEN?

*For he shall give his angels charge over thee,
to keep thee in all thy ways. They shall bear
thee up in their hands, lest thou dash thy foot
against a stone.*

—*Psalm 91:11-12*

*The angel of the Lord encampeth round
about them that fear him, and delivereth
them.*

—*Psalm 34:7*

You remember Julia's appearance to Gloria on the night of the funeral (Chapter One). The many appearances of loved ones to others, a few of which have been included in previous chapters, show us that the spiritual existence is *not* far, far away, but very close to all of us.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

LUKE 17:20-21

The Spiritual Existence is Not Far, Far Away!

Many people have the impression that the future existence of Heaven will be on another world in space, perhaps trillions of miles

from our world, or "past" the "end" of space. This isn't true. If it *were* true, then the spiritual existence wouldn't be a spiritual existence, but *just another material existence!*

Actually, the spiritual existence is *here* and *now*, as far as your spiritual soul and its body is concerned. This is proved by the fact that the spiritual persons mentioned previously could affect material things, appeared to others from "nothing," created material things such as falling stones, etc.

If your spiritual eyes (the eyes of your spiritual body) were opened as you sit there, you would be able to see the spiritual existence, or a part of it, *without budging an inch from your chair!*

This is what happened to the disciple John who wrote Revelations. The Lord opened his spiritual eyes; this made it possible for him to see the angel who informed him of many things by representations or thought-forms. The persons mentioned previously saw their loved ones because their spiritual eyes were opened even as those of the prophets who saw angels, visions, etc.

To me, the most outstanding thing that Swedenborg, the Swedish philosopher, brought out was that the spiritual existence is here and now, close to all of us, though *normally* invisible. It is this part of his assertions that has received the most confirmation in thousands of occurrences since his time. Many apparently miraculous and thought-provoking things have happened all over the world since his day and records of them have been kept by thoughtful men; because of these spontaneous phenomena, many modern scientists have tried to determine, for once and for all, if such things can be duplicated in the scientific laboratory under test conditions. Many interesting and informative facts have already been adduced and it is certain that many more will be evaluated in the future to give us a clearer insight into the nature of spiritual things and what they mean for *all* people.

Heaven Is in a Super-Space

Swedenborg told us that the spiritual existence is as "close" to us as the soul is close to the body. The spiritual existence and the material existence, he said, are two different *discrete degrees* of

existence. Since they are separate by degree of kind, you cannot see material things with your spiritual eyes, or spiritual things with your physical eyes. In order to see spiritual things in the spiritual existence, you must see them through a proper medium—your spiritual eyes. We all experience something of the “super-space” in clear, outstanding dreams, although the spiritual existence is *not* dreaming.

All spiritual things are in the spiritual universe because that is their nature, just as all material things must be in the material universe which we can see now. You could not enter the spiritual existence with your physical body because only spiritual things can enter the spiritual existence. That is why you must throw off your physical body in order to enter the spiritual existence.

Because your soul is spiritual in nature, it is in the spiritual existence *now*. In other words, when you “die,” you don’t take a “long trip” to Heaven. Dying is simply a process of being freed from the physical body and having your spiritual eyes opened so that you can see in the spiritual existence and enjoy its life.

When a person “dies and goes to Heaven” he doesn’t “go” anywhere, materially speaking. In the Bible, we hear of those who “went up into Heaven.” But Swedenborg pointed out that “going up,” spiritually speaking, is not like going up materially in the air. To “go up” spiritually means to ascend by degree of kind; to go from the material or lowest degree, to the higher or spiritual degree, or to become aware of the spiritual existence when your spiritual eyes are opened. To travel spiritually is to travel by degree of kind—from one kind of existence, the material, to another kind, the spiritual.

In other words, there are two *ways* to travel: in space-time and by discrete-degree.

To “go up” into Heaven means to go up by discrete degree, not up in the air.

In any discussion on Heaven and Hell, one steps on thin ice—that is inevitable, because there is much disagreement on these subjects. That is why it is important to maintain as much of a scientific detachment here as possible. Gautama Buddha philosophized that a person should believe nothing unless his inner convictions of the truth confirm it. We will try to limit ourselves in this discussion on the spiritual existence to those things which have evidence of an observational nature to support them and evidence of Biblical occurrences with which to compare them.

Heaven Is Not in Space

Heaven is not up. Neither is it in any other direction in space. If you could travel in a space ship to every part of the material universe, to every planet and sun, you would not find Heaven, because it isn't in space at all. Heaven is outside of and superior to space and time.

J. B. Rhine, scientist in charge of ESP experiments at Duke University, says:

“Now all that immortality means is freedom from the effects of space and time; death seems to be purely a matter of coming to a halt in the space-time universe. Therefore the conclusion that there is at least some sort of technical survival would seem to follow as a logical derivation from the ESP research.”¹

The reason why Heaven is not a part of space is that space is a part of material things, while Heaven is spiritual—not a part of matter, space or time.

Swedenborg says:

“There are two things proper to Nature—space and time. From these man in the natural world forms the ideas of his thought, and thereby his understanding. If he remains in these ideas, and does not raise his mind above them, he is in no wise able to perceive things spiritual and Divine, for these he involves in ideas drawn from space and time; and so far as that is done the light of his understanding becomes merely natural. To think from this light in reasoning about spiritual and Divine things, is like thinking from the thick darkness of night about those things that appear only in the light of day. From this comes Naturalism.”²

God's creations show us that He exists. Yet, we cannot see Him. God is not in space although He affects all material things in space. You could travel to the farthest “corners” of space but you would not be able to find God with your physical senses.

Your spiritual soul is not in space. Nothing spiritual is in space. Yet, the spiritual existence is very close to us all, even as your soul is very close to your body. But the closeness has nothing to do with closeness in space.

¹ J. B. Rhine, *The Reach of the Mind* (New York: W. Sloane Associates, 1947), p. 213.

² Emanuel Swedenborg, *Divine Love and Wisdom*, N-69.

You Are An Extension of God

Haven't you ever wondered on a summer evening as you looked up at the stars, if there was an end to space, or if it kept going on and on forever without end? Many of the greatest scientists, particularly astronomers, have wondered the same thing.

Today, however, we know that space is limited. Swedenborg told us that it was finite, and Einstein has confirmed it with his equations. If a ray of light could travel unimpeded, it would eventually return to the point where it originated, because space returns or curves back into itself, similar to an airplane pilot traveling in a "straight" line. Actually, he travels in a circle around the earth and comes back eventually to his starting point.

But because God is the only true existence, and you are an extension or creation of God from Himself, the only "place" that you can be is in a "place" in relation to God.

In order to understand this clearly, relax in your easy chair or in bed, close your eyes, turn out the light, and even plug up your ears with cotton if it will help to reduce noise which may distract you.

Now—try to imagine that everything material suddenly disappeared except your physical body. There you are—floating in absolute darkness. Your house is gone. The city you live in is gone. The United States of America has disappeared. The entire world, the sun and all of the other planets and suns have vanished. All of space, which means all of matter, has disappeared except you.

Now ask yourself: "Where am I?" You can no longer say that you're at home because your house is gone. You won't be able to answer the question because all of the familiar things around you which told you where you were are gone.

In other words, when someone asks you "where" you are, you identify yourself with some other material objects in your vicinity—your home, the street you live on, the city you live in, or the farm, the United States, the world, our sun, our Milky Way galaxy, etc.

But when all material objects vanish with which you can locate yourself, you find that you are *nowhere*.

Nowhere!

When you imagine this perfectly, it gives you a very eerie feeling. It makes a person realize that he doesn't know very much about his existence. We don't even know *where* we are! Actually, however, we exist in relation to God. Therefore, we cannot accurately determine "where" we are when all material things are gone until our spiritual eyes are opened, when we can see the spiritual existence.

But getting back to you, floating in darkness, there is no longer any *place*, materially speaking. The only place that still remains, in a material sense, is the space that your body occupies. There is no space around you at all because space is matter, and all material things have disappeared except your physical body. Under these conditions, of course, your body couldn't exist because the universal aura would be gone, there would be no light or heat, etc. Size no longer means anything to you because you no longer have a material object with which to compare yourself.

But something else is there, after all material things have disappeared: God and the spiritual universe, and your soul, which is a part of it.

Getting back to you, you soon become bored because you can't see anything. Everything is darkness around you. All that you can occupy yourself with is thought.

You soon tire of this, and fall off to sleep; you dream. Your dreams are purely spiritual in nature and origin. In your dream you can suddenly see again. And you can hear again. There are people, too; and cities, homes, gardens, and everything else. How is this possible? You are not seeing with your physical eyes; nor are you hearing with your physical ears. The light with which you see in the dream is not material light and the sounds are not material sounds. But they are real, nevertheless; so real, in fact, that if you found it impossible to wake up you would be perfectly happy where you were.

In the dream, you meet someone whom you love very much. You embrace that someone and find that she or he is quite solid—quite real. That is because spiritual things are solid or substantial to spiritual persons.

Suddenly, you awake. There you are, in complete darkness again. You long to get back to your loved one. But this switch from one *kind* of existence to the other makes you realize that the spiritual existence is right there all of the time when you are awake. It's just that you can't see it until your spiritual eyes are opened in sleep.

Actually, the spiritual existence is not dreaming but it is similar to dreaming in the fact that in your dreams you see with spiritual light, hear with spiritual sound and feel with your spiritual senses. But the spiritual existence is actually a wide-awake existence. Swedenborg maintained (we cannot prove it) that you can feel much more exquisite sensations and emotions in the spiritual body when it is finally separated from the physical.

He stated that the happiness of Heaven is so great that there are no words to describe it. This happiness is possible, he said, only when the spiritual body is free of the physical. He also maintained that it is possible for us to travel backward in time at any period of our past life on earth because the soul has a perfect record of everything we have experienced. Modern evidence confirms this statement, because it has been proved by experiments in hypnosis and also in experiments in which a blunt electric needle is placed on various parts of the exposed brain that a person can hear, see and experience all the past emotions of occurrences which may have taken place in a long-forgotten childhood incident. One lady was told to go back to various birthday parties in her childhood. She described events with remarkable accuracy and stated that it was exactly like traveling back in time. She was able to see and hear everything going on at the parties and remembered things which she thought were forgotten forever. It seems that our life on earth is recorded by the soul so that we never lose it.

Swedenborg says that there are appearances of space in the spiritual existence which seem just as real as space and distance on earth; but they are not spaces—only appearances. He adds that spaces—that is, distances between objects or people—are not fixed or constant, as spaces on earth, but can be lengthened or shortened, changed or varied.

He also says that distance from other people is determined by your state of love. You are closest to those you love and agree with in mind, and out of sight of those of a different disposition or genius than you. There is perfect order in Heaven, which is arranged in numerous societies, each society composed of those of a certain disposition or genius. In other words, you will be with those who are like you in affection and disposition whether you are in Heaven or Hell.

Modern evidence seems to agree with what Swedenborg says for it seems that those who have seen their loved ones spiritually on

earth were not affected by distance at all, but were sometimes thousands of miles away from them. This would explain to some degree why the soldier's mother in the United States saw her son fatally wounded in Korea in a dream; why Arthur Godfrey was able to see his father in a dream; why the teacher of astronomy was "visited" by his father at the time of his father's death hundreds of miles away; why David Belasco's mother could travel in the spirit over thousands of miles of space in no time at all to her son's bedside.

Another thing which seems to support the assumption that spiritual persons do not occupy space is the fact that they vanish *instantly*. If they occupied space they could hardly vanish at all, let alone instantly, for you would be able to see them leave if they traveled back to some other location in space. But they don't leave; they just vanish.

Heaven Is Not a Dream Existence

The spiritual universe must of necessity be far greater in size than our small world, for even if you only admit life on our planet, there have been many billions of people who have lived in centuries past while there are only about 2.5 billion people on earth now. (Swedenborg says that the spiritual existence is infinite or limitless in nature; not limited like the material universe.) But none of those who have passed on are in space.

This is difficult for many people to believe if they have never seen spiritual persons or spiritual phenomena. That is why it may help here to compare the spiritual existence with the dream existence.

But remember, please—the spiritual existence is *not* dreaming. It is quite real; in fact, much more real than the physical existence because your spiritual senses are much more "wide-awake," much sharper and more sensitive to every feeling and emotion when the spiritual soul is separated from the physical body. Spiritual things, that is, scenes, trees, flowers, grass, homes, people, cities, etc. are just as solid to spiritual persons as physical things are to us, although much more beautiful, perfect and varied. As Hereward Carrington says:

According to the most reliable "communications" received, Heaven is by no means a place of empty, idle felicity; it is an

active, busy world, just as material and "real" to its inhabitants as our world is to us. It is a world of life and activity. This is assuredly more reasonable than the orthodox conception that man forever "sits on the edge of a damp cloud, playing a harp," as Mark Twain humorously expressed it.³

To compare the spiritual existence with the dream existence has its dangers because some people have never had clear, outstanding, easily remembered dreams. But there is a very important fact which has not been emphasized to any degree—*that it is possible to actually meet someone else in a dream.*

Arthur Godfrey met his father in a dream. David Belasco met his mother in a dream, or trancelike condition. In other words, it is quite possible for someone else to enter your dream, as far as his spiritual body is concerned. That is because when you are dreaming your spiritual eyes are opened to some extent of consciousness of the spiritual existence. When you are awake, you cannot dream. Of course, there are exceptions, which are caused. A vision, for instance, can be seen by a person or persons even though they are apparently awake at the time. People can also enter into a trancelike condition which makes it possible for them to see spiritual things. But I emphasize here that the real spiritual existence of the future will be a wide-awake existence which cannot be compared to the rather hazy semi-consciousness of the dream experience.

The hard-boiled scientist may say here: "How can anything exist if it isn't in space?"

Well—your dreams aren't in space. Yet, you can travel for many miles in a dream, see skyscrapers just as tall as New York's largest, soar through the air, jump, play, experience the emotion of love, see oceans, drive an automobile through miles of beautiful scenery indefinitely and do an infinite variety of other things. Yet, although there are appearances of space in the dreams and perfect freedom of motion and endless variety in scenes, situations and people, none of this dream existence is in space—not even one square inch of space!

Objects in this dream world are just as real as material objects in the physical world, if it is a clear, outstanding dream—just as solid and much more perfect.

³ Hereward Carrington, *The Story of Psychic Science* (London: Rider and Co.), p. 60.

But the scientist may argue: "It doesn't sound like a very 'solid' world to me, if it doesn't occupy space."

He is speaking of material space, which consists of energy-particles of the universal medium. But there is another *kind* of space, separated by degree from the material space that we know. This is the "super-space" which Very mentioned. We know practically nothing about this "super-space" but we experience it when we dream, at least to some extent. We also know that spiritual persons must be in this "super-space" because, although we may not be able to see them normally, they are able to affect material things as previous chapters have shown.

How Real Is This Super-Space?

The purpose of this chapter is not to give a description of the life lived in Heaven since such things must be taken on faith, and we are more concerned here with evidence. The purpose here is to establish the *reality* of the spiritual existence.

How do we know that this super-space really exists? Actually, in order to prove the reality of the spiritual universe, it is only necessary to show that we all have spiritual bodies which we cannot normally see; that, I think, has been done in previous chapters.

But in addition, a previous chapter stated that all material things must have had a beginning in time, since they could not have existed forever in the past. Any material motion must have a beginning in order to progress. The last chapter explained that the entire material universe consists of matter, and nothing but matter. Therefore, material things must have originated from a "super-space." They must have "come out" of an existence superior to material space. When they were created *from* the spiritual existence, material space was also created as an attribute of material things. Since the material universe of energy-particles did not exist always, they must have come from another kind of existence—the spiritual.

Swedenborg explained that God is the cause of all things; all things were created by Him from Him. He created the spiritual universe, which is the cause, and the material universe came from the spiritual as an effect in which the spiritual could terminate. Therefore, there are three degrees of existence; the first, which is God, the second or spiritual, and the last, or material. Swedenborg explains

it in great detail in *The Divine Love and Wisdom* for the benefit of the scientific mind.

How Can We See, Hear and Experience All of the Emotions in Dreams?

Imagine that you fell asleep in your easy-chair and dreamed. There you are, perfectly still, physically speaking, but in your dream you are able to see things without material light, since your physical eyes are closed and there is no light in the room in which you are sleeping. In your dream you can hear sounds which are not coming from the room in which you are sleeping—you can run and jump, laugh and sing, feel wonderful, enjoy the landscape, meet people, talk to them, touch them, enjoy sensations and go through all of the possible emotions from love to hate and the feelings of the senses. You can enjoy an endless variety of activities, unrestricted by the many things that keep you, perhaps, from happiness in the physical life.

The atheist shakes his head negatively at the idea of a spiritual existence, but even he experiences it in a small degree when he dreams, for it would be impossible for him to see *anything* or hear *anything* in his dreams if he did not have a spiritual soul which has a spiritual body whose eyes are capable of seeing spiritual things with spiritual light and hearing spiritual sounds with spiritual ears.

This most important part of dreams—the fact that we can see and hear in them—has never been explained by modern scientists. It is just as mysterious to them as life, reproduction, extra-sensory perception and other spiritual mysteries.

John mentioned in Revelations that there is a spiritual sun—from the Lord—in the spiritual existence, even as there is a material sun in the material existence. Swedenborg mentions in his works that it is this spiritual sun from the Lord that makes it possible for spiritual persons to see. He also mentioned that there are atmospheres in the spiritual existence which spiritual persons breathe, that there is an earth, although spiritual, spiritual landscapes, trees, flowers of great beauty and variety, homes, gardens, rivers, oceans and cities that are much more perfect and beautiful than the earthly because the closer we approach God in degree, the more perfect and beautiful things become.

From pure logic, those who believe in God can realize that one must have eyes with which to see in the spiritual existence. Since they will not be your physical eyes, they must be your spiritual eyes.

Probably *the* outstanding fact that proves the existence of the spiritual soul and the spiritual existence at the same time is the fact that we see and hear in dreams. Most people take this for granted, without stopping to realize how remarkable it is. The skeptic can say: "Well, you just imagined it. You didn't actually see anything in the dream."

But that's no explanation! What *is* the imagination? I *have* seen and heard in dreams, just as millions of others have. I often have dreams which I clearly remember as "natural color" dreams. Many people have stated that they have had "natural color" dreams. To say that a dream is "just" in your imagination doesn't explain anything. It is impossible to see anything if there is no light. Since you do not see with material light in your dreams, some other *kind* of light must exist—spiritual light.

To explain dreams as consisting of nothing more than the imagination is a lot like explaining a duck-bill platypus by saying that it's nothing more than an ornithorhynchus paradoxus.

A few years ago I experienced several very outstanding "wide-awake" dreams, of what I would call spiritual persons. These dreams occurred at one time over a period of a month, approximately. Since then, they have never occurred. They were totally unlike anything I had ever experienced before that time or since. Perhaps they should not even be called dreams; it seemed more as if I awoke in the dream existence, although I remained physically asleep. But all of my senses were awake.

During these "wide-awake" dreams, people were presented to me. To put it precisely, they approached me. They were "presented" one at a time, as if to give me a chance to get a good look at them.

But the startling difference between these people and ordinary human beings was the fact that their features were absolutely perfect, with a perfection I have never seen on earth. To put it accurately, they were *more* than perfect, physically speaking. That is, they were superior in appearance to the most perfect specimens of earthly human beings. Their beauty could not be properly compared to physical beauty because their features were of a different make-up. They were made of a different *kind* of substance than the material—a superior substance. I suppose you could call it spiritual

substance. It was this substance which caused the far greater beauty.

The form of their features was perfect to the extent that I do not believe that they could have been improved. There were no flaws or defects of any kind whatever. I was "given" enough time to examine their features carefully and will never forget the surprise and awe I felt at the unearthly excellence of their features. It was electrifying just to see them.

You may say here: "Well, so you had some dreams." But that doesn't explain it to me at all because there were several differences between these experiences and ordinary dreams: Firstly, there was a much greater consciousness or awareness than in ordinary dreams. Secondly, these spiritual persons passed on a feeling of what can be most accurately called "love" to me; that is, when they looked into my eyes and smiled at me, they filled me with a thrilling experience of love that gave me a state of mind of great happiness and contentment, comparable to some degree to the happiness of being with someone you love very much after a long absence. Thirdly, these experiences were absolutely unique. They occurred within the space of a few weeks as if it had been planned that way, for they have never recurred. Fourthly, these experiences were not "action" or "fantastic" dreams, as most are. They seemed to have been caused for the purpose of showing me what spiritual persons were like. In every case, I was the spectator and they approached me from a distance, apparently. Fifthly, their clothing was of the same spiritual perfection as their features. I noticed that the beauty of their apparel always blended perfectly with the particular personality of each individual. In other words, the apparel suited the person and even brought out the personality of the person to perfection. The beautiful colors and designs in the "material" were impressed on me vividly as being superior to anything I had ever seen in the waking life.

Some people have very few outstanding dreams. Their dreams usually consist of fantastic situations of all kinds, and wish-fulfillments. Others dream very seldom and remember little of them. That is why I want to emphasize here that there is all the difference in the world between such dreams and clear, outstanding, sensible dreams, which are remembered perfectly.

For instance: One night I dreamed of visiting what seemed to be a South American town on a sea shore. I found myself strolling along the ocean beach, watching the waves chasing each other to shore.

It was a beautiful day. What impressed me so much in this dream was the fact that I felt wonderful, although I had felt terrible when I had retired. I kept thinking as I walked along the beach through the sand: "Why do I feel so light-hearted and full of life?" The contrast impressed me. I knew that I was dreaming, but my feeling was that if I could only feel that way in the waking life, it would be heaven indeed. The dream was so real that nothing could be more real and satisfying. As I walked along, I came upon a group of men and women who were engaged in a merry and excited conversation. I joined the group but was disappointed to find that I couldn't even make my presence known to them. This gave me a very odd feeling of invisibility. They were speaking in a foreign language which I could not understand.

How can a person see things and people in his dreams without light? We see with our eyes and light during our conscious life, but it seems that when we are asleep we can see just as clearly without physical light or eyes, if it is an outstanding dream.

Concerning sound, one night I dreamed of playing a beautiful piano concerto on the piano. It was very intricate, very fast and inexpressibly stirring. I had never heard it before in my waking life. When I awoke the memory of this inspiring concerto haunted me but it was so complicated and involved that I couldn't even begin to retain it. I remembered only the powerful emotional effect which it had on me.

I have often sung songs in a dream, and while I was dreaming was struck by the fact that my voice, in the dream, was as perfect as that of a Metropolitan Opera star, although I can sing no better than the average person in the waking life.

Of course, I was "only" dreaming. Of course, it was "only" the imagination. But what is it? What is that wonderful something within us which can see, hear, feel, and create great music, scenes and exciting plots from "nothing"?

I have had many laughing dreams. Sometimes I laugh so long and enthusiastically in these dreams as the result of some comical situation that my sides ache in the dream. When I awake directly from these dreams I am actually laughing in the body but not a fraction as loudly as in the dreams and my sides do not actually ache in the body.

Another amazing ability of this thing called imagination in dreams is the creation of plots. I have often gone through a very com-

plicated plot in a dream, much like a motion picture or stage production but entirely new. Where do these ideas for plots come from? I certainly didn't think of them. Usually, I am the "victim" or the "star" in the plot, which is the usual case. The astonishing part about these dream movies is that I never know what is going to happen next and am invariably surprised at the brilliant turn of events and O. Henry "twists" which the plots include. I watch these scenes take place much as a person watches a movie or play but also takes part in them.

Many authors, such as Freud, have tried to explain dreams, but none of them, to my knowledge, with the exception of Swedenborg, have made any attempt to explain how it is possible to see, hear, feel and experience all of the emotions in the "dream" existence.

But before we can understand the difference between a dream existence and the real spiritual existence it is necessary to bring up the subject of much-misunderstood "angels."

Who Are The Angels—Really?

In the beginning of the chapter you saw the Biblical verse:

For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

PSALM 91:11-12

The skeptical scientist taps his head significantly whenever someone claims that there are guardian angels with men, as spoken of in the Bible in many places.

"Prove it!" he says. "Where is the evidence?"

But he is the same one who cannot understand how God can control the lives of so many millions of people.

"How"—this "down-to-earth" scientist says, "can you expect me to believe that God can watch over the affairs of two billion four hundred million people living on earth today, all at the same time? How can He be in so many places all at once?"

To understand this, it is necessary to know that the Lord governs all men through angels and spiritual persons, just as the Bible declares.

Swedenborg puts it in this way:

Man does not know at all that he is governed of the Lord by means of angels and spirits; and that with every man there are at least two spirits, and two angels. Through spirits communication of man with the world of spirits is effected, and through angels with heaven. Without communication through spirits with the world of spirits, and through angels with heaven, and so through heaven with the Lord, man can by no means live. His life entirely depends on that conjunction. If the spirits and angels should withdraw, he would perish in a moment.⁴

This does *not* mean that the angels do nothing but stand around waiting for something to happen. This “closeness” is a spiritual thing and it cannot be compared with physical closeness.

It is the Lord who controls and regenerates man, but through angels and spiritual persons. Many people have actually seen their angels, as will be shown.

It is a “must” to know that everything on earth and in the spiritual universe is controlled perfectly by the Lord. Every human being is cared for. So-called “accidents” do not happen in the way we think (see next chapter). The angels receive superior wisdom and power from the Lord. Some receive wisdom so great that the greatest of earth’s geniuses are inferior to them—power which enables them to affect material things and people through their spiritual souls to affect their bodies. All of the miracles mentioned previously were caused by the Lord through these spiritual personalities; they didn’t just “happen” for no reason.

Swedenborg maintained that angels spiritually near you cannot see you physically, but are close to you as far as your thoughts are concerned because thoughts are spiritual in nature. They can read your thoughts much more perfectly than the men mentioned previously who could read the thoughts of others, such as Edison.

But who are the angels? Angels are human beings who have passed on to the spiritual existence of Heaven. This is difficult for some to understand because they have always thought of angels as being born in Heaven, as having wings. But angels do not have wings. There is nothing in the Bible at all to indicate that angels

⁴ Emanuel Swedenborg, *Arcana Coelestia*, N-50.

have wings. The wings of angels were originated by imaginative artists of the past.

I believe (strictly a personal belief) that spiritual persons can see the material existence, at least when necessary. The phenomenon of sleepwalking bolsters that belief. It is absolutely marvelous, this sleepwalking ability. Although the persons are fast asleep, and are, therefore, unconscious of their surroundings, they are often able, in darkness, to maneuver around objects in a room, step out of upstairs windows, walk about on the roof, even to the edge, turn about, and repeatedly perform dangerous, hair-raising maneuvers which they would not even think of performing in a waking state.

These people are fast asleep, as is proved by the fact that they are frightened into a state of shock if awakened suddenly. In addition, many have their eyes closed. However, even with open eyes and wide awake, they could not normally perform such maneuvers in darkness.

What explanation can we use to solve the mystery of sleepwalking? I, personally, believe that they are guided and controlled perfectly by spiritual persons who cause this phenomenon to convince skeptical man that guardian angels are not so "impossible" as has been supposed.

Many people of ancient and modern times have seen angels, particularly during times of great stress, during an accident, or almost fatal calamity, in which they were either warned just in time of approaching disaster or were miraculously saved or protected in one way or other.

The Bible is filled with stories of the angels, from Genesis to Revelations. Angels appeared to Abraham and ate with him. They appeared to Lot and stayed over-night in his home. Mighty choirs of angels appeared to the shepherds. They appeared to the disciples, to the women at Christ's grave, to the Apostle Paul and to Peter and John after Christ's ascension. In almost every book of the Bible we read of the appearance of angels.

In all cases they appeared as human beings—in the human form, but much more perfect. Some appeared in such a dazzling light that those who saw them were struck down by the brilliance. Others, however, were so ordinary-looking that they were sometimes mistaken for human beings.

Every Christian believes that angels live in Heaven but that they can appear on earth when necessary. But few Christians realize

that these angels were at one time human beings who lived on our world or on some other world in the material universe; that all human beings who love the Lord and their neighbor will eventually become just as much angels as those who appeared in the Bible because an angel is nothing more than a human being in his spiritual body.

It would have been against all spiritual laws for God to have created angels in Heaven who were good because they were made that way. If that were true, then angels would be nothing more than robots or mechanical creatures without a free will. They must, of a necessity, have had a preparatory life on a physical world as we do before they could have "graduated" to the spiritual existence of Heaven.

Well—if angels actually appeared in Biblical times, why aren't they seen now? Actually, they are. Angels have appeared to many people in modern times.

The vision of angels which the shepherds experienced at Bethlehem is difficult for the modern man to believe. But something very similar occurred at Begov, Czechoslovakia in the year 1949.

On a sunny day, under a cloudless sky, a great wind suddenly came upon a hill near the village of Begov. The wind affected a bus loaded with workers to such a degree that the bus driver was forced to stop. With great difficulty, the passengers vacated the bus. Some were thrown to their knees by the force of the wind. Suddenly, the wind calmed down. The occupants of the bus and other motorists who had been following it saw a bright light floating over the village of Begov. In the sky stood a beautiful lady in long blue and white robes. She was escorted by an army of armed, uniformed men who were visible as far as the eye could see. As they watched, the lady dropped three red roses on the church of the village. Then the vision vanished.

Many of the workers who saw the vision were atheists, but were converted by the miracle in spite of the fact that they were arrested by the secret police as a result of their testimony. Thousands of people flocked to the scene as the result of the testimony of those who saw the vision and many believed and still believe that it was a sign that some day the people of that country would be liberated from the rule of the Communists.⁵

⁵ Facts taken from "Miracle at Begov" by Richard Eastman, *Fate Magazine*, Jan., 1952, p. 101.

This vision could not be properly called an appearance of an angel but it was evidently caused. Many such visions have been recorded in the last thousand years.

A friend of mine told me that he saw an angel as clearly as you can see your hand before you during the collapse of a building which he had been helping to tear down. He very narrowly escaped death and perhaps only escaped as a result of the intervention of the angel.

Another man stopped his car on an unfamiliar road on a dark night. Suddenly two people appeared in the darkness at the side of the car. He found after the strangers engaged him in conversation that the car would have gone over the edge of a cliff. The two friendly people had disappeared, and in getting out of the car to investigate where they had gone, he saw that they could not have been standing on anything at all, for there was nothing but emptiness where they had appeared.

Angels do not appear so much as they make their presence known by warnings—a feeling of approaching disaster which alerts the mind, etc.

Since the appearances of angels are so similar to those mentioned in previous chapters and in future chapters we need not go into them here.

Swedenborg asserts that dreams are nothing but spiritual thought-forms from those who are near us when we are asleep. This would explain why people go through very complicated dreams which they evidently do not think of themselves. Evil dreams, however, are said to be from another source (see next chapter).

As soon as a man's soul is separated from the body at death, angels are there to prepare him for the spiritual existence. This is affirmed by the Lord's reference to the beggar who was carried by the angels into Abraham's bosom (the Jewish term for Heaven), the Lord's reference to the reapers as the angels, etc. Swedenborg explains in detail how this is accomplished in the *Arcana Coelestia*.

Hell is a subject by itself. It is discussed in the next chapter. Few people believe in Hell today. This is largely because they cannot believe that God would condemn even the most evil men into a place of everlasting fire—and they are right. Hell is by no means such a simple existence as that; it is just as complicated and diversified as Heaven, being made up of societies of people who agree with each other in mind and evil affections.

A Sober Face Is No Ticket to Heaven

Before we even begin the subject of Hell and its evilness, I'd like to emphasize here that anyone who thinks that to enter Heaven, it is necessary to turn away from all pleasures and walk around with gloom written all over his features, is sadly mistaken.

God created us to enjoy life; not to deny it. But it is *what* we enjoy that makes all of the difference.

Well, then, what determines whether the things we enjoy are good or are evil?

The good way of life is love for God and love for the neighbor. We love God, whether we realize it or not, if we love good qualities. We hate God if we hate good qualities. When we love others as much and even more than we love ourselves and act accordingly, we are on the road to Heaven because we get what we want the most in the spiritual existence.

If we love ourselves (self-love) more than others, the natural outcome will be that we will hate others; particularly those who get in the way and hinder us from satisfying our desires which spring from this self-love.

God created us to live forever. That is a wonderful thing to contemplate by itself. We are created in such a manner that we cannot die spiritually. The death of the soul which the Lord spoke of is a lack of happiness that results from the perversion of the good into evil uses (see last chapter).

But before we can enjoy the real life, that is, the spiritual existence, which is far superior to any life on earth, we must decide between good and evil. And so, this life is a time of preparation. It is actually the school of the future spiritual existence. Here we learn about life, gain experience with good and evil, and make our choice between the two.

In other words, there are good pleasures and evil pleasures; good pleasures spring from the love of man and wife, love of children and love of others which expresses itself in service to others.

Evil pleasures, however, spring from hate of others. Hate comes from self-love in preference to love of others.

Swedenborg mentions that we will get what we really and truly want in the future existence; all hypocrisy will then be stripped

away so that we will only be able to act as we really feel down in our hearts.

On earth a war is fought between good and evil in every man; we go through years of conflict between the two. But in the spiritual life, good and evil are separated, and all conflict will cease. Those who have much good will receive more and those who have little good, even the good that they (seem to) have will be taken away, as the Lord says. This is from mercy, for there is no suffering more terrible than conflict between good and evil in a man. But we can be sure of one thing; we will get what we want—the most.

10

DELIVER US FROM EVIL

Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

He spake of Judas Iscariot the son of Simon:

—John 6:70-71

Hell is definitely not in style today. If you are not a minister of the gospel, it would be a mistake to bring up the subject of Hell. People would only stare at you queerly and make a mental note to avoid you in the future. Although the Bible speaks much of Hell, no one really believes in a Hell of everlasting fire any more; but because they can't explain what Hell really is, or even if it actually exists, an embarrassed silence prevails.

Of course, there are no devils with horns and long, pointed tails, who gleefully torture sinners in Hell with the aid of pitchforks and an everlasting fire. That is nonsense—nonsense originated by imaginative artists in the past, but not verified in the Bible.

Who, then, were the evil spirits which Christ drove out of many that were afflicted with them? Any Christian who really believes in the truth of the Gospels must believe that there are such things as evil spirits.

Concerning Devils

Evil spirits are nothing more than evil human beings who have passed from this life into the spiritual life of Hell; a "devil" is

merely a human being in his spiritual body. They loved to do evil on earth, being restricted only by laws, fear of loss of honor and reputation, fear of loss of life, etc. In Hell, however, they are no longer restricted by such things and all evil comes to the front.

The Bible informs us that there are angels with every man. But the many stories in the Gospels also show us that there are also evil spiritual persons with every man, to the extent that he *wants* them to be near him, in a spiritual sense.

Swedenborg affirms the Biblical declarations by saying that there are at least two angels and two evil spiritual persons with every man; this "connection," he tells us, enables a man to have a free will, so that a person can freely choose between good and evil.

This is certainly a very interesting thought and it has a surprising amount of confirmation in modern occurrences, as will be shown.

This doesn't mean, of course, that you could reach out and touch angels or evil spiritual persons, because they are not in space. It means that they are associated with you in a spiritual manner—with your thoughts and affections.

Neither does it mean that the spiritual persons "near" you do nothing but "stand around" and read your thoughts and desires.

What it really means, according to Swedenborg, is that the association is automatic. It is part of a general spiritual law that all minds are associated with each other to a greater or lesser degree, depending on the similarity in their desires and preferences.

As stated previously, you are as close to others spiritually as you love them and are similar to them in your spiritual make-up. That love can be a good love or an evil love.

No one is perfect. Therefore, you are associated with evil spiritual persons to the extent that you love the things they love, and, according to Swedenborg, can only remove yourself from them spiritually by turning away from evils. Then you approach those spiritual persons and angels who agree with you in mind as far as your good loves are concerned.

Everyone, at some time or other, has had the experience of having an "evil thought." That is, they are thinking of something or other, and out of "nowhere," apparently, an evil thought enters their mind. They may accept the evil thought and act upon it, or they may say to themselves in horror: "Where did that awful

thought come from? How could I have thought such a terrible thing?"

Or—just about everyone who is willing to admit the truth has had the experience of having evil dreams. When they wake up, they may say: "Did that evil, ugly thing really come from me?"

Those who believe that evil spiritual persons *can* suggest evil things to us explain that these spiritual persons know our inclinations to hereditary or personally acquired evils because they can read our thoughts, which are spiritual in nature, just as those mentioned previously could read the thoughts of others; but they think that your thoughts are their own thoughts and make something evil out of them as soon as they receive them.

Such a theory cannot be very easily proved, but it *does* explain why an evil thought can come into a person's mind when he has made no conscious effort to think that thought.

The usual explanation of those who believe that spiritual persons can influence our thoughts is that they do this by thought-association. Everything that exists has a possibility of good use or evil use. Atomic power is the prize example today; the same applies to explosives of all kinds, to automobiles, to photography, to drugs, to sex, to money, to food, to music.

When a psychoanalyst wants to find out your thought-trends (whether they are good or evil), he tells you that he is going to mention certain words and he wants you to tell him the first associated word that enters your mind. For instance, he says: "ash tray." Immediately, you say: "cigarette." He says: "lamp." You say: "light."

After getting you warmed up by a few neutral words, he springs some more suggestive words on you. He believes that what you say will depend on your inner thought-trends.

It would be possible, therefore, for a good spiritual person to suggest good thoughts to us by thought-association and for an evil spiritual person to suggest evil thoughts to us in the same way.

According to Swedenborg, the angels, by their closeness to us in thought and affection, inspire us with good thoughts and affections and try to bend us to do good. If we accept the good thoughts and act on them, they become our own. Evil spiritual persons, on the other hand, try to bend us to do evil things by inspiring us with evil thoughts and affections. If we accept the suggestions and act on them, they also become our own. This, Swedenborg says, gives us a balance between good and evil so that we can freely choose

between the two. Without this spiritual "closeness," we would not have a free will but would rush into the worst evils immediately. Without the Lord through the angels, we could do nothing good. As the Lord said: "... for without Me, ye can do nothing."

But this subject of good opposed to evil needs to be discussed in a separate book. It would not be proper of me to do more than brush over it lightly in a work of this nature which tries to stick to facts.

The many cases of those who were possessed with these evil spiritual persons in Biblical times and particularly in the time of Christ offer enough proof for those who believe in the Bible, but it is interesting to note that there is much modern confirmation that these things also occur today, although they are not as common as they were then. Evil spiritual persons can influence the thoughts of others and can, in some few outstanding cases, control them physically, even as they "possessed" them in Biblical times.

Evil spiritual persons actually exist in this "nearby" spiritual existence, and they can, in extreme cases, influence a person to such an extent that he is a "slave" to their influence—if *he is willing to be!*

Those scientists who have never bothered to investigate these things laugh at the mere mention of them; but, believe me, scientists who have been open-minded enough to investigate them are not laughing!

To begin: The amazing ability of Shakuntala Devi and others mentioned previously, not to mention talking horses, morons and imbeciles who apparently could solve intricate problems almost immediately, show us that it is quite possible for a person to "get" the answer for such complicated problems from someone associated with him spiritually.

Shakuntala Devi, for instance, doesn't have the slightest idea how she can answer these questions. The ability is not hers. The answers "come" to her mind as soon as the questions are asked.

Let me explain that. One night several years ago, as I was listening to the radio, I heard the announcer recite an unfamiliar poem. After the first line of the poem was recited I was able to "guess" each succeeding line successfully a few seconds before he recited them.

Some may think that I had heard the poem before but forgot it and the answer came from my subconscious memory. But that

isn't what happened. The amazing part of the experience was that the words came to me line by line; that is, after each line came to my mind, the remainder of the poem was still as *unfamiliar* as before until it (the next line) presented itself to my consciousness. At one moment I had no idea what the next line would be; the next moment—there it would be—on the tip of my tongue, you might say. I have often had similar experiences, not so outstanding as that one, in which I somehow knew the answer to a question asked by a person on the radio a few seconds before it was answered, although it seemed no more than a wild guess at the time.

So many people think that this ESP ability is something of their own. I believe that it can be much more logically explained as the ability of a spiritual person associated with us who has the advantage over us in the fact that he is outside of time and space and can see ahead into what, to us, is the future. Many mind readers, such as Dunninger, have said that the ability often leaves them suddenly at the most embarrassing times.

Let those who think that this ESP ability is their own consider Lady Wonder, the "Mind-reading Horse," who received nation-wide publicity recently. Lady Wonder gave Dr. J. B. Rhine the cube root of 27. She actually obeys commands *before* they are spoken. Isn't it more logical to assume that horses, imbeciles and morons are controlled by spiritual persons than to assume that they can *immediately* answer complicated questions which the greatest normal geniuses would need much time to answer, even with the aid of pencil and paper?

In 1788, Jacques Cazotte foretold the French Revolution by six years before the stunned guests at a dinner party given by Duchess Beatrice de Gramont. He told in detail how many of those present would meet their deaths and even foretold that he would be executed. Every word of his prophecy, which was written down in a diary by one of the guests (diary still exists today) came true. The diary was that of Jean Francois de Laharpe, an atheist, who entered a monastery after he had been spared from death—even as Cazotte had foretold.

All of the prophecies of the prophets who lived in Biblical times, and of the many men throughout history including Nostradamus and others like him, point to a very significant fact:

No human being on earth could possibly look into the distant future and see what "has not yet taken place" of himself, unless he

was "given" this knowledge by the Lord, through a spiritual person or directly, who is free of time restrictions and can see into the future because it isn't the future to him.

Of course, it's impossible for us to understand how anyone can see something which, to us, has not yet occurred, but thousands of prophecies show us that it can be done. Perhaps we will understand it more clearly in the spiritual existence. One thing is certain; we know very little about anything. We have only scratched the surface of material discoveries. How, then, can we know of the incomprehensible spiritual things which are so far above material things and so much more complicated, even, than the material?

But granting that spiritual persons can feel our thoughts and make things known to us in the form of warnings, prophecies, visions, etc., can they also affect us physically?

The miracles mentioned previously show us that it is quite possible for them to affect material things; the many cases of apports falling from the sky, apparently; apports created in other ways, as in the Stanford mansion in Australia, etc. These things show us that they can create material things. The wounds of Christ which have appeared on such persons as Theresa Neumann and Padre Pio and have been seen by thousands of people, the miracles of healing mentioned—all of these happenings show us that they can definitely affect physical things and bodies, particularly the human body.

This knowledge is very important, for it may explain much which has not been clearly understood heretofore. If evil spiritual persons can create and affect material things and physical bodies as well as good spiritual persons, it would, perhaps, explain the evils on earth today, such as diseases of all kinds.

But can evil things take place "miraculously" as well as good? Swedenborg emphasized that evil things cannot originate from God because He is absolutely good; only evil spiritual persons or evil human beings can originate evil.

But can such a hypothesis be proved? Many evil things certainly do occur which cannot be logically explained. We can only guess at their true cause, for spiritual things are, in the main, impenetrable mysteries. Actually, so many "impossible" things have occurred from ancient to modern times that it would be possible to fill a thousand pages with their examples. For instance, there are the cases of individuals who are miraculously burned to death by fire which kills the persons but does not touch anything around them, for

some unaccountable reason. Things such as furniture, bed clothes, rugs, etc. are hardly touched by the fire which seems to consume them *inwardly*. Police can find no cause for these mysterious cremations.

Automatic writing is in a field by itself. It gives very strong evidence that spiritual persons can control the muscles of a person's hand if the person is willing and cooperative, and can write amazing things which could not be known in the ordinary way.

To cite just one example: the case of Morgan Robertson, America's most outstanding writer of sea stories.

This man was so uneducated that he could hardly write a line except with great difficulty. He couldn't even spell simple words. Yet he wrote literally perfect sea stories which made him famous. Every word in his original manuscripts was spelled correctly, and the punctuation was perfect. He and his wife were just as amazed at the literary skill and beauty of the stories which flowed from his hand as the editors, scientists and other writers who examined them.

His case still has the scientists completely baffled. In 1900 he wrote a very complete prophecy of the sinking of the Titanic, which occurred twelve years later.

How did he write these wonderful stories? He said that he had a great urge to write which came from "somewhere"; someone "took over" his mind and his hand so that all that he needed to do was to put a pencil in his hand and have paper available on which to write. His hand then glided over the paper by an unknown force automatically; all that he did was to give the force free reign.

He wrote two hundred stories and fourteen books. Later in his life, after he had become successful, the "ability" left him completely and he was unable to recall it by any will of his own. This seems to point to the fact that the ability was not his at all, but that of an invisible person who guided his hand for many years—and then left him.

There are many other cases of automatic writing which have baffled scientists investigating them completely—cases in which people wrote in languages which they had no knowledge of, cases of receiving immediate answers to complicated problems asked by the investigating scientists, cases in which scientists have asked, on the spur of the moment, for an original poem on a certain subject, and receiving an original poem in writing *immediately* after the question was asked.

The most outstanding case of automatic writing in the United States is that of Patience Worth. This case was personally investigated by actually hundreds of scientists, scholars and the curious at the time, while the writing was taking place.

A Missouri housewife, Mrs. John H. Curran of St. Louis was the subject through which a person who called herself Patience Worth wrote astounding things in an old English brogue of three hundred years ago. This invisible force, which took over Mrs. Curran's hand in the year 1913, beginning on June 8, claimed to be an English girl who had been murdered during an Indian massacre of the King Phillip's War, shortly after arriving in America from England. She stated that she had been born in Dorsetshire, England about 1650.

The most remarkable feat which this "person" called Patience Worth accomplished was the dictation, through Mrs. Curran's hand, of a 70,000 word poem, which she called "Telka." This poem was dictated entirely in an ancient Anglo-Saxon language of 1650. Because the scientists and investigators were not familiar with the language or "brogue" used, representatives were sent to England where old manuscripts in the British Museum were checked. They were amazed to find that the brogue used by Patience Worth was the actual dialect that was popular in Dorsetshire, England around 1650.

Mrs. Curran was not a medium. She never went into a trance. She was simply an ordinary housewife with no special knowledge to account for the remarkable things which Patience Worth dictated. Patience dictated five books, which were called masterpieces by literary critics, at the rate of one hundred words per minute.

Those who assembled at the Curran home and watched as the amazing writing took place included Dr. W. F. Prince, psychologist, Edgar Lee Masters, poet, Roland Usher, historian and Henry Holt, noted publisher. On many days, as high as fifty scholars and investigators crowded into the Curran home to watch the startling phenomenon. University professors, newspaper men, investigators all over the United States and Europe gathered there and asked questions to try to "trip up" this invisible entity.

One of the most amazing abilities of this mysterious Patience Worth was her ability to dictate an original poem immediately on any subject suggested by any of the investigators. Poems of perfect beauty and originality were dictated *immediately* after one word was suggested by the investigators—an "impossible" feat—as any poet knows. Yet, she accomplished this repeatedly before large

groups of skeptical men. For instance, a professor of psychology asked for an immediate original poem on *dust*. Immediately, the following poem was dictated:

Dust, dust, dust—the mould of kings,
Bit of the Orient, ashes of wise men,
The clod from the foot of the fool,
Dead roses, withered leaves,
Crumbling palaces, man's hopes and desires,
The tears of ages, and stuff of all mankind.
Dust, dust, awaiting the hand of God
To intermingle and resurrect.
Dust, dust, dust—tomorrow's unborn;
Dust, dust—yesterday's ashes.

Signe Toksvig notes in relation to some of the original manuscripts written by Swedenborg which she had occasion to study at the Library of the Royal Academy of Sciences in Stockholm, Sweden, that various samples of his handwriting are so radically different, many in the angular, slashing, obscure style typical of automatic scripts, that they point to the truth of a statement in his diary: “. . . my style of writing is varied according to the spirit associated with me. This is evident to me from many things in past years as also from those of the present time that my style is varied and that from merely the style of the writing I could know how things cohere.”¹

Toksvig was so impressed by this difference in Swedenborg's handwriting that she received permission to obtain some photostats of various samples of his handwriting and submitted them to a handwriting expert, an Oxford B.Sc., by mail, without telling the expert who had originated the handwriting. The analyst informed her that there were such marked differences in the various samples that they must have been written by different writers of opposite character.

This is, at least to me, a rather unexpected verification of Swedenborg's claim that he received knowledge of the nature of the “nearby” spiritual existence from those associated with him spiritually. This evidence has the advantage that it can be checked by the skeptical. It also explains something that has caused me to won-

¹ Signe Toksvig, *Emanuel Swedenborg, Scientist and Mystic* (New Haven: Yale University Press, 1948).

der a great deal—how one man could have written such a tremendous amount of works so profound in nature, and still have the time to go about his work as Assessor of Mines in Sweden, travel all over Europe, engage in many scientific experiments, perform exhaustive studies of the human and animal anatomy, attend many social functions held by the elite of his time, entertain friends, pursue his hobby of horticulture, attend the Swedish House of Nobles of which he was a member, and make many very sensible and exhaustive suggestions to improve the financial conditions in his native land—and cram it all into one lifetime. That has often amazed me.

But whatever any individual may have to say in regard to such phenomena, the fact is that Swedenborg had some very remarkable experiences, which were confirmed by many outstanding people of his time—the King and Queen of Sweden, many royal personages and the many friends and acquaintances with whom he associated during a lifetime.

If you need more proof than the miracles already mentioned—the unexplainable fires, the automatic writing, the prophecies—that spiritual persons can actually control material things and people, there are many records of such occurrences at your disposal in the public libraries. The following are a few such cases.

The evidence shows that people *can* be “possessed” by evil spiritual persons, as well as good. Once admit the reality of the spiritual existence and the “impossible” becomes quite possible.

Anyone who has read the remarkable case of Helene-Josephine Poirier, who was possessed by the most violent evil forces and answered difficult theological questions in Latin and Greek, although she had never been taught those languages—a case which stunned the highest Catholic dignitaries of the time and even came to the attention of Pope Pius IX—cannot doubt the reality of evil spiritual persons.

In these seizures, Helene-Josephine had the strength of five men, threw priests and nuns about like dolls, was levitated in the air, screamed the most foul obscenities possible against everything decent, although she was a decent, respected member of the Church when normal. These things occurred over a period of forty-seven years, from the time that she was fifteen, in 1850, until 1897. She died in 1914. The case is on record in the Catholic Church and is described in detail in the book, *The History of Witchcraft and Demonology*, by Montague Summers.

A more modern case is that of Clarita Villeneuve. It occurred on May 11, 1953 in Manila. While Mayor Lacson, the medical examiner, and several police officers and other observers watched, Clarita Villeneuve was bitten by invisible teeth on the index finger and on the neck. The teeth marks actually appeared on her skin before their astonished eyes. She was also tickled by an invisible force so that she writhed and laughed uncontrollably. Fingernail imprints also appeared on her throat.

If you think that that case is remarkable, there is the almost unbelievable case of the possession of Esther Cox, who lived in Amherst, Nova Scotia.

In her home, loud rappings and explosions occurred, objects were thrown about violently, and, most remarkable of all, Esther swelled to enormous size while she was possessed.

While her sisters and others tried to hold her, bedclothes were thrown about and squirmed and twisted by an invisible force, pillows were picked up, sailed through the air, and returned to their original position.

Dr. Caritte, who examined her, was greeted with poundings on the walls so violent that they caused the furniture to shake and jump. He examined the patient, but could find no reasonable cause for the fact that she had swelled to such enormous size. Eventually, she was reduced to normal size again.

It was a very famous case at the time. Doctors, scientists and newspapermen came from Canada and the United States to investigate it.

Walter Hubbel, a journalist, investigated it and declared that a knife was thrown at him and a large chair was pushed violently against him so that he was knocked out of his own chair to the floor.

Many other things occurred. Huge crowds gathered about the house and listened to the various noises which emanated from it. All in all, these "impossible" occurrences, only a few of which have been mentioned here, covered a period of about ten months.

Beyond belief? Not necessarily. The impossible happens every day. Anyone who has the time and the means can verify these things easily.

What do all of these things mean? They mean, as stated previously, that the spiritual existence is not far, far away, but very

close to all of us; that spiritual persons, good or evil, can and do affect material things and persons *when it is allowed*.

But why is it allowed? Well—usually it isn't. That is, much worse things could happen if evil spiritual persons were not controlled, for their nature is to hate and destroy, even as evil persons on earth. But that brings up the next subject.

11

PAIN, INJUSTICE AND IMPERFECTION

*To each his suff'rings; all are men,
Condemn'd alike to groan,
The tender for another's pain,
Th' unfeeling for his own.*

—GRAY

Ode on a Distant Prospect of Eton College

When we try to grasp the entire picture of suffering, in regard to the entire human race from the beginning of man's history to the present, it becomes intolerable. Many people make the mistake of looking at the entire picture. One can drive himself insane thereby.

It is much better to understand that this one great mass of suffering is actually divided into little bits and each individual receives a share; and it often seems to be an over-abundant share. As the modern song puts it: " 'Into each life some rain must fall,' but much too much is falling in mine."

The tendency is to wonder why God allows so much suffering. Since God is good, why is it that He permits so many evils to occur? The silence of God is terrifying and faith-shattering at times.

Why does God allow wars and other tragedies caused by man? The pages of history are filled with man's inhumanity to man—millions were killed in World Wars I and II; the brutal murder of many thousands of Jews in the gas chambers of Nazi concentration camps; the slavery of hundreds of thousands of people in Siberia; the destruction of whole cities of population by Genghis Khan; the ghastly torture and death of thousands of Christian martyrs; and all of the other horrors and atrocities of ancient and modern times.

The answer is that God would be forced to destroy man's free will in order to stop such things. In *The Divine Providence* Sweden-

borg brings out the fact that God does *not* force men to do what they would not want to do:

It is not from the Divine providence that wars exist, for they are connected with murders, plunderings, violence, cruelties, and other terrible evils, which are directly opposed to Christian charity; and yet they must needs be permitted, because, since the time of the most ancient people, meant by Adam and his wife, the life's love of man has become such that it wills to rule over others, and finally over all; also to possess the wealth of the world, and finally all wealth. These two loves cannot be kept bound, for it is according to the Divine providence that everyone be allowed to act from freedom in accordance with reason; furthermore, without permissions man cannot be led from evil by the Lord, and thus be reformed and saved.¹

The only real solution to the threat of war for *all* time is a world federation consisting of leaders from all nations that will join. The leaders or members of the world federation could work together to wipe out such world disgraces as starvation, etc. by an allotment from each country to the stricken areas. The aim of this master group would be the elimination of want and the improvement of conditions that beget want.

It *will* be done sooner or later. It had better be done *now*. It *can* be done! That is the wonderful part of it. There is enough productive land available to furnish food for the world population, with new developments in the laboratory. But other things are equally important. Education is vital. Millions of people beget children, not because they want them, for they are doomed to starve, but because they don't know the simple facts about birth control. Superstitious ignorance and fatalism can only be overcome by education. So many things need to be taught—improvement of sanitary facilities, road building, irrigation projects, flood control, control of soil-erosion, etc. It cannot all be done in a year. But the vital necessities can be furnished now.

Actually, *there is no other solution* to the world problem. The countries of the world must unite in peace and fellowship for the good of all. Isolationism is not only impractical in this day; it is

¹ Emanuel Swedenborg, *The Divine Providence*, N-251.

unchristian. There is everything to gain and nothing to lose. Such a world-wide cooperation would eliminate war, depression, uncertainty for the future and all of the other horrors that come from a lack of mutual consideration. As soon as men decide that war *is not* a necessity, that cooperation will bring happiness to *all*, the reality can be accomplished in a miraculously short time. Each American can do his part by demanding such a federation and voting for those who are in favor of it.

Great men are needed in these times—men who have faith in the Biblical prophecy:

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid.

ISAIAH 11:6

and in Tennyson's vision of the future:

Till the war drum throbbed no longer
and the battle flags were furled
In the Parliament of Man, the Federation
of the world.

LOCKSLEY HALL

Diseases

The wine created by the Lord at the marriage feast, the bread and fish created to feed the five thousand and the four thousand, the modern apports of falling stones and other objects, and all of the other apports mentioned, show us that material things can be created by spiritual persons.

But this is not something "special." Actually, the entire material universe and every bit of life in it was created from the spiritual. It is a universal law that everything material must originate or begin from the spiritual, since it could not have come from "nothing."

We wonder why diseases exist. Diseases are caused by invisible micro-organisms or germs. Most of the germs are good germs. This is an amazing fact in itself. Why should they be good germs, bene-

ficial to mankind? Your body couldn't live without germs. Roughly, over 99 per cent of the germs in your mouth and throughout your body are good germs which perform important jobs for you. Evil germs are usually eaten by the good ones. Occasionally, however, evil germs get the upper hand temporarily. Then the body manufactures anti-toxins to kill them while the soldiers of the body—the white corpuscles—attack the invading hordes.

But where did these evil germs come from? Did evil spiritual persons create them? There is no way to prove that they did, but it does seem strange that many diseases suddenly appear in history, such as the new viruses, which were not known before. The spirochete of syphilis is also a good example. It obviously hasn't existed since the creation of man, because this spirochete can only live in human beings and can only be transferred from one human being to another.

Obviously, syphilis hasn't existed since men were created. The first men and women certainly didn't have it; nor did they have any of the thousands of other diseases. Therefore, these diseases must have "come about" after the Creation.

It is impossible, of course, to prove that evil spiritual persons are responsible for all evil creations, but how else can we explain their sudden appearance at various times and places in history?

Imperfections

Concerning imperfections in the human body—freaks, monsters, the feeble-minded—one wonders, when he examines a large percentage of the human race, if God could actually be responsible for such creatures as we.

All of these things have to do with inheritance. It is true that God created the human race in the sense that He actually created the first man and woman; but every new human being is *not* a special creation by God, but the automatic result of man's ability to reproduce something of himself in his children. This is the process of reproduction, which is spiritual reproduction as well as physical.

The scientific explanation for defects in inheritance is that such things are caused by "black" genes in the sexual cells. Amram Scheinfeld states the following:

No human being is free from hereditary imperfections. But in most of us, fortunately, the defects are so slight that they hamper not at all, or very little, our progress through life. In some persons, however, the defects are serious enough to interfere with important functions, to produce abnormal appearance which may make social adjustment difficult or, in rare cases, to cause premature death. Wherever genes produce such detrimental effects we have given them the name of "black" genes. And only when these "black" genes are involved in producing a defect, disease or abnormality can we consider it, in the scientific sense, as hereditary.²

However, there is no scientific explanation for the *cause* of these changes in what are called "black" genes, unless you could call cosmic ray bombardment an explanation.

Swedenborg maintained that evil accepted by the human race is responsible for these changes or imperfections. He stated that when the spiritual soul accepts evil in any of its various forms, the evil affects the physical eventually, so that many people inherit features which mirror the inherited disposition to certain particular evils in the line of inheritance.

In other words, Swedenborg maintained that a perfect race of human beings is contingent upon the moral life of that race.

However, what Swedenborg referred to as hereditary imperfections should not be confused with things caused by deficiencies in the diet of the mother while the child was being formed in the womb, or deficiencies in diet after birth. For instance, defective teeth may very well be caused by a deficiency in the mother's diet or an inability to assimilate certain things in food. Defective teeth may also be caused by lack of fluorine in the water or improper diet of the individual. It has been found recently that we do not inherit a tendency to put on weight more easily than others, except in a very few cases of glandular disturbances; all that we inherit is a small, medium or large skeletal frame-work. Anyone can maintain a normal weight and still eat three very satisfactory meals per day, if he eats the right balance of fresh fruits and vegetables, meat, eggs, whole wheat bread, butter and milk. Again, many individuals think that their nervousness is hereditary and drink to "calm the nerves."

² Amram Scheinfeld, *You and Heredity* (New York: F. A. Stokes Co., 1939), p. 114.

Actually, alcohol causes nervousness in many individuals. When the alcohol is removed the nervousness vanishes after twenty-four hours. Or the nervousness may be caused by sexual tension, lack of love, worry, etc. So you see that it is easy to confuse hereditary imperfections with things that we cause ourselves, or are caused by others, or by lack of knowledge.

It is certainly true that certain dispositions to good or evil can be traced back in the inheritance. Many people are a "chip off the old block"; murderers, thieves, kleptomaniacs, exhibitionists, etc. often appear in a family line. "My weakness" is a modern way of expressing an inherited tendency to indulge in certain desires. It is important to understand this law for we not only affect ourselves when we decide for good or evil, but also our children. And the saddest part of all is that these inherited tendencies accumulate over centuries so that a certain race becomes worse and worse as time goes by. This can be seen in the races of people mentioned previously whose languages show that they degenerated from highly cultured races. Every human being has a responsibility to his children in this respect, for only by turning away from inclinations to hereditary evils can they be eliminated.

How much these inherited inclinations to evil can affect the physical body, however, in imperfections, is something that must be left in the realm of spiritual mysteries. However, science knows today that our thoughts and desires can definitely affect the body; that is, fear, hate, greed, lust, etc. actually make physical wrecks out of many people. Doctors can do nothing for them because it is "mental." Therefore, they are recommended to psychiatrists or psychoanalysts who can, in some cases, make the persons well if they can be convinced that they must quit thinking negative thoughts and desiring evil, self-destroying things.

Yes, thoughts and desires can certainly affect a person physically. This holds true for good as well as for evil. That is why Christ could only cure physically those who wanted to be cured spiritually as well. This is because the spiritual soul is very closely related to the physical body. You cannot properly think of them as being separate for what affects one affects the other. Many people have periodic headaches that are "mental" in origin. Doctors examining them can find no physical cause. Therefore, there is no cure if the spiritual or "mental" cause is not discovered and overcome.

Concerning physical deformity, it seems that there is often a

spiritual compensation, which cannot be very well explained, but seems to confirm the Lord's words in regard to the man who was born blind: "The kingdom of God might be made manifest in him."

Spiritual Suffering

Spiritual suffering, by its very existence, proves the existence of the soul, for no materialistic philosophy can even begin to explain it. The loss of love or a loved one is probably the most agonizing of all sufferings; yet, it is purely spiritual in nature.

It is very difficult for people to understand how suffering of the spiritual kind can serve a good purpose until they look back in their lives and see that if these things had not occurred, they might have been overcome by powerful inclinations to hereditary or personally acquired evils, as many have verified.

People who have the impression that this life on earth is the real and only life can easily be led to believe that this spiritual suffering is terrible and unjust. But this life is *not* the real one. This life is only a preparation—a school for the real life ahead which will last for all eternity.

We forget that our decision between good and evil is the most important thing in this life, for after physical death it will be too late to decide. Because the Lord loves us more than we can even understand to a small degree, He makes every effort during our life on earth to bend us to do good, for when we do good, the good qualities become our own for all eternity. Few understand that when they do evil they accept it as a way of life; that any suffering, no matter how terrible it may seem to us at the time, is better for our eternal welfare than to be overcome by the evil, as would often be the case if the suffering were not allowed.

We often think that the suffering is inhuman. "How could God allow such horrible things?" we ask. "He does not seem to be around at times," we say. It would be so much better if we would look for the lesson which the suffering is trying to teach us and accept it willingly, rather than, in a very human way, to rant and rave against it.

Suffering, as many have testified, is a burning fire which cleanses the spirit and turns a man's thoughts to good. Here is a man who

has suffered from arthritis for years. This is what he has to say, in part:

In the silence of the night I have learned that sickness can sharpen man's awareness of God. I have always been religious, but now I find a closer union with the divine, resulting in faith and courage far stronger than any I formerly possessed. It is impossible, I believe, for man to endure constant suffering, physical or mental, without the sustaining realization of a force within him that is akin to divinity, and that enables him to surmount mortal and material difficulties in a great triumph of the spirit.³

Most of the suffering in the world, if not all, is caused by man himself. If man would only accept the good way of life and act upon it, most of the horrors would be eliminated. Even disease could be conquered more readily if people were only interested enough to put their money and feelings in back of it more readily.

In another work I mentioned the case of a man who, all of his life, had thought that he was a "good person." Then he became very ill suddenly and faced the stark possibility of death. He found that he was afraid to die! "But why?" he asked himself. Then, through the pain, and through the fear, he realized slowly that he was not a good man at all; that all of his life he had excused himself for every evil thing he had done. He had had many "good" reasons for doing evil things; many excuses that were good enough to cover up the evil.

In other words, he didn't know himself! But the sickness revealed his own real inner nature to him. He was a hopeless case before the sickness because no one is so hopeless as the man who deludes himself into thinking that he is perfect, even as the Pharisee who said: "Lord, I thank thee that I am not as other men are." The Lord certainly does work in mysterious ways, but only because we can't often see the wisdom and love that is prompting these things.

All of us, whether we realize it or not, are a lot like people waiting in a train terminal; sooner or later, everyone must get on a train. It is better to get on the right train.

However, although many evil things exist which cause much suffering, these things do not "happen" for the purpose of reform-

³ Frank Smathers, "I Learn to Live Again," *Argosy*, Dec., 1948.

ing man. God does not compel. Swedenborg brings this fact out in *The Divine Providence*:

It is a law of the Divine Providence that man should not be compelled by external means to think and will, and thus to believe and love, the things of religion, but should guide himself, and sometimes compel himself. . . .

(1) No one is reformed by miracles and signs, because they compel.

(2) No one is reformed by visions or by conversations with the dead, because they compel.

(3) No one is reformed by threats and punishments, because they compel.

(4) No one is reformed in states that do not spring from rationality and liberty.

(5) To compel oneself is not contrary to rationality and liberty.

(6) The external man must be reformed by means of the internal, and not the reverse. [Evil physical desires can only be overcome through the medium of the spiritual soul by the Lord. When a man turns away from evil of his own free will, the Lord is then able to reform or regenerate him; but the Lord does not regenerate a person unless he is willing and signifies his willingness by turning away from the evil.]

However, suffering which is often caused by man himself or evil spiritual forces often helps to turn his thoughts to good temporarily, and perhaps, permanently, if he is willing and in a free state of mind, afterwards.

What Determines the Time of Death?

We wonder why so many babies die. Doctors are often baffled at the fact that so many infants die for no apparent reason—still births. Others die shortly after birth. Still others die in the first few years of life. Then there are the children who die by disease, or, as in Julia's case, by accident. Young men and women die, and we wonder why it is necessary. Some people seem to be permanent fixtures on this earth; nothing ever seems to happen to them. Then

we have the others, like the millions of young men killed in wars, who spend little time on earth. What, if anything, determines the time of death?

The only explanation I've ever been able to find for the determination of the time of death for each individual is in Swedenborg's philosophy. Some will believe it. Others will not. At any rate, here it is:

"The life of every man, both how long and how he will live, is foreseen by the Lord; and therefore from earliest infancy he is directed towards eternal life. So that the Lord's Providence begins with the earliest infancy. There are reasons why some die in childhood, some in youth, some in adult age, and some in old age. The first is on account of the use to men in the world. The second is on account of the use, while he is in the world, to angels and spirits; for a man is with spirits as to his interiors (spiritual soul), and so long as he is in the world there is present that in which all things there terminate. The third regards use to himself in the world—either that he may be regenerated, or that he may be let into his evils, so that they may not lie dormant and afterwards break forth—which would be to his eternal ruin. So also the fourth reason has regard to his use in the other life, after death, and onwards to eternity . . . wherever men are wanting to preserve an equilibrium thither they are brought by the Lord's Providence. Thus is the Lord's Kingdom cared for, the welfare of which is universal Providence" (Spiritual Diary N-5002, 5003).

In other words, it is because we have a natural tendency to think that this is the only life, because it is the only one we have ever experienced, that we feel that it is unjust when some young person dies; here they were so young, and they had to go in that way; isn't it terrible? Yes, it is, to us, because we miss them, but it isn't to them because they enter a far happier existence immediately which we can hardly imagine. What, then, is so terrible about it, if we really want their happiness?

Would you prefer it if they *were* allowed to remain in the evil of this world? No one can be perfectly happy here because of the evil that exists all around us. Even under ideal conditions, happiness is greatly restricted on this earth and can never be known completely here. Even the happiness of love (romantic love) is imperfect and can never be known in its fullness until the individual enters the spiritual life. People in love feel this; even though they attain

happiness here, there is always a greater happiness which they cannot quite attain, although they feel as if they could grasp that elusive happiness if they only had the secret. It is there; they feel that such a perfect happiness is possible, but it cannot be realized here to perfection.

We find it difficult to realize that this life here on earth is a school—a time of preparation—nothing more. Some need to stay in this school longer than others for one or more of the reasons mentioned above. But why should we want to stay in the school longer than necessary?

Death seems like such a sad thing to so many because they don't understand it. Actually, there is no such thing as death in the way most people think about it. Death is nothing more than a door between two different kinds of existence. The spiritual existence is far more real, far more perfect, and a thousand times more satisfactory than the physical. Why, then, do so many people dread it? Because they doubt; or because they feel that they aren't ready for death yet, because of their manner of living. The only real thing that anyone should fear is his own desires. Beware of them, for you shall have them.

Swedenborg mentions in his works that some infants were never meant to live on earth after their creation in the womb; "only the good die young" has some truth to it. He explained that because no babies can be born in the spiritual existence, some are needed there because many women in that existence cannot be happy unless they have infants and children on whom to express their mother-love. He added that they are cared for there, are taught much like children on earth, grow spiritually and eventually become young men and women as all are and become in Heaven. The Heavenly existence is an existence of eternal youth.

Such things, however, cannot be proved. But to those who really believe in God and the spiritual existence, some such contingency is tenable. He said that a person *must* be born on earth, no matter if only for the length of time necessary to be created in the womb, in order to have a spiritual body, and its limbus or material envelope.

All in all, to remain in this world any longer than necessary is hardly a thing to be desired except in order to perform useful tasks for others, and to learn what we need to know of good and evil in order to make a choice.

Accidents

It is impossible, and even inadvisable, to have an answer for all of the mysteries which occur apparently accidentally. But I do believe that many accidents are preventable and needless but cannot be prohibited enmasse without nullifying man's freedom of action. But if we did know the functioning in back of many of the mysteries, it might have the effect of restricting our free will, just as a knowledge of future events might have the same effect.

People already have a general tendency to blame God for every evil thing that occurs, not realizing that all evil originates from evil and cannot be charged to God. Can you blame God for the approximately thirty thousand people killed by automobiles every year? Mutual consideration or stronger laws could eliminate many of these so-called accidents. It's just that people don't care enough about each other to work together for the common good. According to the National Safety Council, lack of consideration for the rights of others is the direct cause of a large percentage of these accidents. Drunkards, reckless and incompetent, are allowed free reign on our streets and highways.

Accidents? There are very few true accidents, if any. How often I've noticed drunks staggering out of taverns at the closing hours. Somehow, they manage to get into their automobiles, and behind the wheel. *That* is where the drunken driver should be nailed—before he causes an "accident" to "happen." How easy it would be to stop these things with a few good examples and stronger laws. There were 41,259 arrests for driving while intoxicated in 1952. One good law, which really hurt, would stop them completely.

Speed demons on the road are common. They take split-second chances with the lives of whole families. One good law, and a few good examples of enforcement, would eliminate the speed demon.

Psychoanalysts have found that many people actually want an "accident" to happen. They go out of their way to cause an "accident"; industrial accidents, etc. Many speed maniacs act as if they wanted to be killed. Self-guilt or condemnation, unhappiness in work, disappointment in love, desire for attention—many things can cause what are often erroneously called "accidents."

Faith is still a necessity—faith in the proposition that "all things

work together for good to those who love God" and "we must through much tribulation enter into the kingdom of God."

The Lord took suffering upon Himself for the noble purpose of overcoming the power of evil. He explained to His disciples that "in the world you shall have tribulation" because suffering is inevitable in any battle between good and evil. The Lord did not keep his own disciples and followers from death at the hand of the cruel Romans. He could not abolish evil without abolishing all free will in the process. For this reason, He said: "It must needs be that offences come; but woe to that man by whom the offence cometh!"

So many accidents seem to just "happen" without sense or reason. But the facts show that accidents can be, and often are, prevented by Divine intervention. Thousands of people in modern times have been warned in dreams; that is, they dreamed of being badly hurt or killed on a trip that they had planned for the future. The warning, in most cases, prompts them to cancel reservations for a journey. Later, they find that if they had gone on the trip, the dream would have become a reality. Everyone knows of such cases, for they are common.

Many other mysterious things occur which cause many to wonder just how much of an accident is really accidental. A bomb explodes in the midst of a group of soldiers; by all physical laws every soldier should have been killed, yet not one is even touched. An angel appears suddenly to warn of an imminent danger; or the angel is evident in a warning. Dollie Board's premonition mentioned previously, which caused her to evacuate a classroom filled with children seconds before the ceiling collapsed is a good example of such a warning.

All of these things cause the thoughtful to wonder—to wonder why some are killed while others are painstakingly spared, to wonder why some die at birth while others collapse with age, all of a sudden, like the one-horse shay. It almost seems as if it doesn't make much difference *when* a person expires, as if an early death were a blessing rather than a curse; a ticket to a happier life, or, at least, one less restricted for the evil.

12

IS THERE REALLY A HELL?

The descent to hell is easy.

—VIRGIL
Aeneid, VI

What is Hell all about? Why must there be a Hell at all?

The following story illustrates why Hell is a necessity:

One beautiful Sunday morning, a Sunday School teacher and a bleary-eyed drunk stood on a dock waiting for their excursion boats to arrive.

Somehow, in all of the rush and scrambling of the crowd, each man got on the excursion boat meant for the other. The Sunday School teacher found himself in the midst of a stag party consisting of a large variety of drinking, carousing, cursing men. They soon realized that he had made a mistake and made his life miserable with taunts and jeers of all kinds.

The drunk found himself in the midst of a group of Sunday School children and their teachers, and was forced to endure a day of sobriety, childish laughing, singing, and ice cream with cake.

In speaking of his experience later, the drunk said to his cronies: "Boys, that was Hell!"

In describing his experience later, the Sunday School teacher said: "Boys, that was Hell!"

In other words, Hell is necessary because it is Heaven to some, while Heaven is Hell to them.

Hell is the opposite of Heaven. In Heaven, those who attain that existence live a life of love for others; but in Hell, there is only hate—the opposite of love.

Heaven and Hell begin on earth when people decide between

good and evil. Hate, as stated previously, is from self-love in preference to love for others. Those who prefer evil have desires too, for a person is made of desires and cannot live without them. Those who do not love others *must* hate; a feelingless person is an impossibility.

Why is there murder, theft, perversion, torture and brutality of all kinds? Why do some people love to torture others? Why do they derive pleasure from inflicting pain on others? This comes from hate, as Swedenborg shows. Whenever a person delights in perverted practices, loves to imagine evil things or actually tortures others in innumerable ways, such as teasing, bullying, playing practical jokes, beating or inflicting some other physical injury, it is because he hates others and delights in any expression of hate. This is "fun" for such people.

Perverted "comic" books cater to the evil imagination which delights in suggestions of torture, mutilation, etc. "Hate-fiction" sellers live off the fat of the land. There is money in hate.

No, this is not an ideal world. There are locks on all doors. There are 407,000 cases of burglary in the United States in one year, 1,118,000 cases of larceny and 196,000 cases of auto theft.

Women must shudder involuntarily when they find it necessary to walk a dark street alone. They shudder for good reason. There are 17,000 cases of rape in the United States of America, in one year!

Then there are the offenses which nice people do not talk about. Most evils spring from a lack of love for others. Murder, burglary, drunken-driving, speed-inspired accidents, rape, torture and other perversions—none of these things would be possible where there is love for others.

But when people prefer these things to love for others, there is nothing that God can do about it because everyone must be allowed to decide freely for himself. That is probably the reason why Wylie said: "Wherever there is a Heaven, there must also be a Hell."

Einstein couldn't believe in a God who "rewards and punishes the objects of His creation, whose purposes are modeled after our own—a God, in short, who is but a reflection of human frailty." I don't blame him. I couldn't believe in such a God either. But I can easily believe in a God of Love and Wisdom, who does not punish, but who warns of an evil way of life, because it ends in suffering, inevitably, since hate finds its pleasure in inflicting pain. People who

prefer evil think of doing good and loving others as a stupid and senseless way of living which only fools would enjoy. They just simply can't see any sense in it. It bores them. Once you realize this you can understand why *forcing* anyone to do good would be a living death for them.

Are People Forced To Go To Hell?

Not at all. There is the story of the old Dutchman who had spent a weary life slaving on his farm from sunrise to sunset, and found that all he had acquired, apparently, was an aching back and callus-toughened hands.

One evening, after another day of back-breaking labor, he sank down wearily on his back porch and eyed his dog with meditative wistfulness.

"Dog," he began with some feeling, "I work and slave my life away. And what do you do? Nothing! When it's hot, you sleep under that shade tree. By Joe! What a life you've got! And when you die, you stay dead. But me, I gotta go to Hell yet."

So many people think that Hell is a place where people are forced to go. Actually, it isn't that way at all. Hell is a place that a person *wants* to attain if he prefers it as a way of life. Hell was caused by man, not God.

Insanity

In insanity of certain kinds we get a very clear picture of the nature of life in Hell.

Most people think that it must be terrible to become insane. But in reality, the insane are happier in their way than many people who are sane but are going through suffering of one kind or another. Those who have the most common form of insanity, dementia praecox, live in a world of illusions in which they find that they can do anything that they choose to do and have anything their heart desires merely for the wishing. If a certain patient wishes a million dollars, he has it, and the illusion of possession is so real to him that nothing could be more real. Why do people go insane? Because the world will not give them what they want; wealth, power over others

and other things. The objective world has been very disappointing to them because it has denied them the satisfaction of their desires. They therefore choose the subjective world instead and are so satisfied with it that they can seldom be "cured" and coaxed back into the objective world we know.

In spite of the fact that over half of the hospital beds in the United States *today* are filled with those suffering from unreal fears, many people, Christians included, still laugh at the idea of possession. Where do these unreal fears come from? They are so powerful that they control the lives of these unfortunate people and have made slaves of them in a very real sense.

How does possession by evil spiritual persons work? Swedenborg pointed out that all evil which people accept has its limits up to which it is permitted to go. When it goes beyond those limits it runs into the punishment of evil. In other words, when a person accepts evil, he accepts the possession of evil spiritual persons. Hitler, for instance, suffered terribly from unreal fears.

In delirium tremens we can actually see evil spiritual persons in operation. Here is an actual case of delirium tremens which was witnessed by a friend of mine. A habitual drunkard fell down on the street one day and began pulling frantically at his clothing as if invisible snakes were encircling him. Over and over he screamed pitifully, "Get them off of me! Get them off of me!" as he struggled in desperation to free himself from the invisible monsters that were, in his imagination, slowly crushing him to death. The perspiration poured from his features as he grabbed at the nonexistent reptiles in a vain effort to loosen their tenacious hold on him. Nothing in the world was more real to him than those invisible fantasies at that time, even though the bystanders could see no such creatures and were helpless to aid him. Yet I am sure that he would have given all the money he possessed at the time to rid himself of them.

Drug addicts also suffer from fearful fantasies at times, with innumerable variations just as the fantasies in delirium tremens are greatly varied. Swedenborg specified that these fantasies are the punishment spoken of in the Bible that takes place in Hell.

Many people like to get intoxicated for one reason only—because alcohol releases or deadens the inhibitions of fear of the law, loss of reputation, etc. which normally keeps them from doing things that their sober common sense and morals tell them is wrong. In

other words, when a person drinks deliberately to deaden the still, small voice of conscience which keeps him from giving in to various tendencies when he is sober, the drinking is definitely evil. In spite of the fact that there are millions of people who never take a drink all their lives, and that, therefore, alcohol is *not* necessary to life as many kid themselves into thinking, there are as many excuses as there are people to make them for this practice of deadening the normal inhibitions for the purpose of satisfying deeply entrenched desires. It is a fact which Swedenborg realized that alcohol definitely deadens the higher moral and intellectual centers temporarily.

All those who prefer the life of Hell do so because they must have a way of life which caters to their self-love and its desire for self-satisfaction in limitless wealth, power over others, free license in sex, torture of others, perversions, etc. Life in Hell is more satisfactory for them because normal earthly restrictions such as fear of law or other retribution, fear of loss of reputation, fear of death, etc. do not exist in Hell.

Because those in Hell cannot be controlled by love, they can only be controlled and affected with fear. The "fire" of Hell is something that has puzzled many Christians. How could a God of Love torture people forever in fire? How could they live in a fire without being consumed? Christ spoke of the fire of Hell repeatedly.

According to Swedenborg, who is the only one, as far as I know, that has ever given a reasonable answer to the above questions, there is a spiritual language used in the Bible which is quite evident throughout the Bible and particularly in Revelations. The ancient people spoke much in this representative language, which is somewhat poetic in nature. I belong to what I would call a very conservative Christian Church, but I notice that one of our writers for the Sunday School lessons even brings out this fact of what he called a "queer code language" which the ancient prophets used, which Christ used repeatedly, and John used exclusively in Revelations. Swedenborg described this ancient method of speaking in great detail in the *Arcana Coelestia*, an almost unknown work.

In this spiritual sense of the word, the Lord is spoken of as the sun in hundreds of places throughout the Bible. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isaiah 60:1). Trees talk to each other in the Bible: "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign over us" (Judges 9:8). Swedenborg said that they

are not really trees, but men. As in Ezekiel 31:9: "I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him." We even hear of skipping cedars, in Psalm 29:5-6. In Psalm 96:11-12, the earth is glad, the field is joyful and the trees of the wood rejoice.

Christ also spoke in this spiritual language. He told us that if our right hand or foot offended us, we should cut them off, while if our right eye offended us, we should pluck it out (Matthew 5:29-30, Mark 9:45).

Well, I don't believe that anyone in his right mind actually believes that Christ meant *literally* that we should cut off hand or foot, or pluck out an eye, any more than He meant literally that people burn in fire in Hell. Swedenborg explained that these words are all used in a spiritual sense in the Bible. Since it required volumes for Swedenborg to explain this spiritual sense of the word, it would be useless for me to even attempt to explain it here. I merely mention it in order to explain that the "fire" of Hell is not real fire at all. "Fire," when it is used in a good sense in the Bible, Swedenborg explained, means "love," or good desires or emotions. However, when it is used to explain the desires or emotions of the evil, "fire" expresses evil desires or emotions. That is why the "fire" of Hell consists of the hatred, revenge and cruelty which some of the worst ones inflict upon each other in the spiritual existence of Hell. Just as those who prefer good desires are together in Heaven, those who prefer evil are thrown together by this spiritual inclination for like souls to be near each other, with others like themselves. This is where the true justice of Hell comes in. That is why Christ warned repeatedly, "Whatsoever ye sow, that shall ye also reap." He knew that although the evil can inflict their hate on the good on earth, it wouldn't be like that in the spiritual existence, for justice demands that the evil cannot be in Heaven. If they were, Heaven would soon become Hell, and that would not be justice. In other words, the horror of Hell arises simply from the fact that the evil will have to live with each other!

The spiritual existence of Hell is actually very complicated and diversified, just as Heaven, although everything is perfectly ordered there by the Lord to produce the greatest happiness in Heaven or the least misery in Hell. The love of the Lord extends into Hell. Those who have similar desires are near each other in Hell. Swedenborg points out that although those in Hell never change, ba-

sically, they eventually learn, at least to some degree, to live with each other with a minimum of friction. It is not love, however, which causes this, since love is thought of as something silly by the evil. It is through fear of pain that they eventually learn how to conduct themselves, just as many on earth who have served prison terms learn to control their desires through fear of the law.

Suffering in Hell is inevitable because wherever you find people who are exclusively interested in themselves you will get friction, and, ultimately, furious hatred which expresses itself in all kinds of punishments.

Swedenborg explained that there are innumerable kinds and variations of evil in Hell, just as there are innumerable kinds of good in Heaven. That is why the spiritual existence is ordered into numerous societies. We can see the wisdom of this even on earth, for people are always happiest with those who are interested in the things in which they are interested. A good person may find himself in the company of other people who are as good as gold, but he may be bored to death with them because none of them are interested in the things in which he is interested. By the Lord's Divine wisdom therefore, those in Heaven are only with those who have like interests and loves. The same principle of spiritual closeness applies to Hell. Like attracts like.

In referring to punishment in Hell, Swedenborg says: ". . . all evil has its limits up to which it is permitted to go; when it is carried beyond these limits, it runs into the punishment of evil."¹

Every good has its own reward and every evil its own punishment. This can be seen to some degree on earth too.

God punishes no one. It would not be possible for God to punish anyone, for God is absolutely good. God is love. Any and all punishment in Hell is caused and inflicted by other evil persons. They punish each other; but, according to Swedenborg, angels whose work it is to control those in Hell interfere when the punishments exceed all bounds.

Christ specified that there are degrees in Hell when He mentioned that it will be more tolerable for the people of Tiro and Sidon than for others. Some in Hell have lesser insanities and because of that, their lot is a better one than the lot of the worst ones.

"Whatsoever you sow, that shall you also reap," simply means that we will get what we want the most. That is why the most im-

¹ Emanuel Swedenborg, *Arcana Coelestia*, N-1311.

portant thing in this temporary life is to turn away from evils and substitute good acts. Then you will find true happiness of the kind that you never dreamed of before. "In this world you will have tribulation," but that is a necessity, for, as Mark Twain said: "The weakest of all weak things is virtue, which has not been tested in the fire."

The trial by fire is the exposure to evils of all kinds, and particularly to those evils which tempt the individual because of personal inclinations to them in the inheritance.

Self-examination is vitally important. One must see or recognize his tendencies to certain evils before they can be overcome. "Know thyself" or you will be in for surprises when real temptations present themselves. Many people who thought that they were "pretty good Joes" found that they were only self-deluded when real temptations came along to test their so-called virtue in the fire of terrible desire. Political temptations to sudden wealth must have caused many an office-holder to realize with chagrin that he had never really known his own true nature until the thousand-dollar bills were within reaching distance and needed only to be accepted.

It takes the toughest kind of courage to overcome evils, for evils cater to a man's self-love. In order to overcome them, the man must go against his own ego.

Evil is a powerful, deadly, desirable, insidious, two-faced reality which is in every man to a greater or lesser extent. Only the self-deluded are "good persons" to themselves; a difficult thing to accept.

Christ said: "Without me, ye can do nothing." This means that all good originates from the Lord. It is impossible for a person to do good, of himself, because a person is naturally (instinctively) for himself. Once a person understands this he can turn away from his evils with spiritual help. Prayers—real prayers—are prayers of feeling, prayers very similar to the cries of a drowning man: "Help!"

When a person really wants to overcome a weakness or evil he turns away from it and prays. What follows is the miracle of spiritual regeneration, in which those who want the good life receive spiritual power from the Lord which overcomes the temptation of evil in them. To those who have been made into new persons, spiritual regeneration is the greatest of all miracles. By this mysterious power they can overcome evils, and, in place of them, receive good desires, for every evil desire must be replaced by a good desire.

That is a spiritual law. This does not come about suddenly for habits are powerful things; years of conflict is the rule rather than the exception. Those who do have a conflict are going through the process of spiritual regeneration whether they realize it or not. Where there is conflict there is hope.

RECAPITULATION

The evidence of unrelated facts which combine in the bewildering complexity of a master-plan to make life possible on earth confirms the nearness of an invisible God.

The creation of the human body demonstrates that something more than two invisible material cells must be present in order to explain the unbelievably intricate organization, structure, function and superhuman intelligence manifested therein.

The evidence for the human soul in cases of brain injuries, mental genius, extra-sensory perception, etc. gives clear and unmistakable proof that the spiritual soul is a scientific reality.

Evidence of those who have seen the spiritual bodies of others combined with evidence of what is called spirit manifestation gives important verification not only of the reality of the spiritual soul but also of the fact that life goes on immediately after physical death, in a spiritual existence.

Evidence of miracles in material things created from "nothing," and cases of those who have been miraculously healed or affected physically, shows us that the spiritual existence is close to all of us, and that spiritual persons can definitely create and affect material things and the physical bodies of human beings or animals.

In the discussion on the necessity for a beginning to matter-space-time, we saw that matter must have originated from a spiritual universe which existed "before" the material universe of physical things. Material things must have originated from another kind of existence—the spiritual.

Evidence of extra-sensory perception, particularly in prophecies, shows that the spiritual existence and those who inhabit it are not in space or time.

The evidence of outstanding dreams or visions demonstrates that one has a spiritual soul which can see, hear and feel spiritual things, and that it is possible to meet someone else in another kind of existence than the material.

It is not possible in a book of this size to give even a small percentage of the evidence of the spiritual existence that is available. Actually, there is a staggering amount of such evidence that anyone can find if he has the patience to search for it. The purpose of this work was not so much to list outstanding cases of such evidence as to show that all of it fits together into the one great picture of reality. Although many questions remain unanswered, enough of the picture is exposed to establish its reality and coherence. The next hundred years will reveal things that have never been dreamed of by man, particularly concerning other worlds in the material universe. If what Nostradamus said is true, the year 2000 will bring peace and prosperity to the world and a total cessation of war. What will occur between now and then is anybody's guess. But we can be sure of one thing: The kind of life that our children and their children will enjoy will be to a great degree determined by what we accomplish now to overcome evil with good, as the Lord wanted us to do, for the sake of mutual happiness.

